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FRIENDSHIP.

"Ye are my friends." John XV. 15.

Some one has said that "whosoever is delighted in solitude is either a wild beast or a god." Could any statement be more untrue? It is not true of the wild beasts for they have their own society. And the idea of solitude is far removed from the conception of God as revealed by Christ. God is One, but not solitary in the sense of being devoid of personal relations in His eternal being. For when we say that there is a "threeness" in the One, our main object is to conserve the idea of eternal society and love in the ever blessed Godhead. The Trinity means an eternal Society of Friends, in an ineffable Unity of Essence.

Friendship is one of the most ennobling features of human life. When we read of Damon and Pythias our pulse beats with a more generous warmth. When we come to the story of David and Jonathan and read how "the soul of Jonathan was knit to the soul of David and he loved him as his own soul," the sacred narrative rises to a new level of interest. We are not surprised to find that friendship was a marked feature of the life of the Lord Jesus Christ. Among His disciples He chose twelve to be ever near him. Of these He selected three to be a yet more intimate circle of friends. And of the three John was the disciple whom Jesus loved *par excellence*. He speaks of Lazarus as their friend and in the home at Bethany He often sought a quiet retreat assured of the love of His friends there. Again and again He speaks of His disciples as friends. "Ye are my friends." Nor was the friendship terminated by His death. Its mode was changed. Its spiritual character was emphasised. Only the bodily and local element was suspended, the essential remained.

So much for the disciples. Is it possible for us now to be in any real sense the friends of Jesus Christ? It is said of Prince Lee, the famous teacher of Archbishop Benson and other distin-

guished men, that "this one thing is the first and last they learned of him that the personal friendship of Jesus Christ our Lord was that gift which God was incarnate to bestow on every man who sought it." We cease to wonder at the splendid results of his teaching. But is it true? Rather, is it real? Why do many of us not thrill at the thought? Because of a lurking suspicion that the friendship is unreal or one-sided? Is there any objective reality in it or is it a beautiful fancy that we have found a Friend in Jesus? "If only for one day He would break bread with us and speak so as to make our hearts burn within us we should feel more certain of the reality of His friendship." This is the unspoken thought of some. And yet He said that those who believed on Him without seeing His bodily form were more fortunate than those who had seen Him. And He must be right. Either the friendship is unreal or He is more than any other man. His earliest friends asserted this roundly. They singled out two characteristics which preeminently qualify Him to be the Friend of all men, to be my Friend. They say that "in Him" we were created, which means much more than if they had said "by Him" we were created. Their idea is that the individuality of every man in its highest form is in Jesus Christ. My individuality is that which distinguishes and separates me from my fellow-men. My individuality is that which unites me with Jesus Christ. He is not merely a man but Man. There is "a white stone and a new name which no man knoweth but he that receiveth it." This is the eternal secret of individual character, which each of us shares with Jesus Christ alone. He has the first qualification for friendship with every man, the bond of a common quality. They also assert that His presence is with us by the Spirit. A presence is not the less real because spiritual. Rather, as the highest personality must be spiritual, the truest friendship is also spiritual.

If these things are true, this friendship is real. If not, we are certainly deluded. The notes of true friendship are these: self-revelation to love and the knowledge which results from love. No one knows me but my friend. We do not carry our heart upon our sleeve for daws to peck at. We instinctively withdraw within our defences when the critic is in the field, or we go out to do battle with him encased in a panoply of reserve. In any case the critic cannot know us. That demands sympathy and appreciation. So too with Jesus Christ. One of His disciples was sur-

prised that He did not fully unbosom Himself to the world as He was doing to the disciples. Our Lord's reply is very significant: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." He reveals Himself to those who have the attachment to His person which makes friendship and mutual confidence possible.

As to the idea of this friendship being one-sided, it is only fair to seek the testimony of his professed friends. What do they say? Ask men like À Kempis, Rutherford and Bunyan whether their Lord responds to their approaches. In prayer and meditation, by Scripture, in providence, by dreams and visions of the night and day, through the instructions of teachers and the example of holy lives, He does commune with His friends on earth. But above all by His Spirit in our inner life. This is our most precious possession.

We badly need it too. For we have few real friends. *Magna civitas magna solitudo?* We have many acquaintances, few friends. And, as Bacon says, "it is a mere and miserable solitude to want true friends." But with Jesus as our Friend we lack nothing. For He is no mere acquaintance like Horace Walpole's "friends." "If any one of my friends happens to die," says Walpole, "I drive down to St. James's coffee-shop and bring home a new one." That is not the kind of friendship that our lives demand. The necessity of true friendship cannot be too strongly stated. To be unfit for friendship is to be an "outsider" if I may use a colloquial expression. We cannot realise our better selves without a friend. A true friend unlocks our hearts and draws us out. Powers of love and endurance, insight and inspiration undreamed of before are awakened by the magic touch of a kindred spirit. There are people with whom we live at our best. In their company we are different beings. It is not that we appear different. We *are* better for their company. They inspire us to be and do our best. I had many masters at school who taught me, but only one who inspired me by his friendship. To him I owe more than to all the others. "As iron sharpeneth iron so a man sharpeneth the countenance of his friend." We are lifted by frequent and sympathetic contact with higher natures. Doubts dissolve before their radiant faith. Morbid pessimism expires in the atmosphere they create. Impurity is ashamed of itself in their presence. There is communion and the flow of

soul. We must lose ourselves in the ocean of friendship if we are to find our true selves. Egotism is the suicide of the true self. Nothing is more insane than selfishness. "I live yet not I; Christ liveth in me" is the highest wisdom.

But is there not a danger of being dwarfed by the friendship of the great? There is. Gladstone so far outclassed all the Liberal politicians of his time that it was not till he had gone that any of them came to his own. It is also true that Napoleon's surpassing military genius did not reproduce itself in any of his marshals. They were stunted by their dependence upon him. How then is it that the presence of the Lord Jesus Christ under human conditions did not have a dwarfing effect upon His disciples. The answer is that it probably would have done so had He remained with them longer under those conditions. They would naturally have referred everything to Him for decision and have thus failed to use their own faculties with the result that their personality would have been stunted. It was expedient for them that He should go away. But all the old inspiration came back to them by His spiritual Presence operating through and mightily invigorating their own personalities. No one need fear that the friendship of Jesus will have a dwarfing effect upon his character. He will rather find a process of assimilation going on, by which he grows in the moral likeness of his Lord. Love tends to assimilate. In a bad sense it is true that men become "abominable like that which they love." It is equally true in the opposite direction. Therefore it is necessary to guard our loves and to see that our friends are worthy of imitation. Plato says that the wise man will always want to be with one who is wiser than himself. This ideal can be realised in the friendship of Jesus. For

> "Throned above all heights He condescends
> To call the few that trust in Him His friends."

He calls us friends. But for that we had not dared to call Him our Friend. The friendship is grace on His side and debt on ours.

> "He mine by gift, I His by debt,
> Thus each to other due,
> First friend He was, best friend He is,
> All time will try Him true."

We gladly admit that the friendship is unequal. If it be true, as it is, that "I've found a Friend, O such a Friend" it is

also true that "He loved me e'er I knew Him." More than that. "He bled, He died to save me." That is the sacred basis and strong bond of this unequal friendship. They are, no true friends of Jesus who are too proud to admit that there was need for Him to die so as to save them. "Greater love hath no man than this, that a man lay down his life for his friends." When one first realises: "My friend died for me", there is a new light in the eyes, a tremor in the voice, a reverent love in the heart. He was called the "friend of sinners." So He is still. Otherwise He could not have been my Friend. When an earthly friend dies for us we gain a saviour but lose a friend. But Jesus though He died to save us has come back to us as our ever-present Friend.

This friendship if real will lead to mutual confidence. We reveal our secrets to a true friend and find relief in unburdening our cares to him. We know that our secret is safe with our friend. So Jesus treats His friends. "I have called you friends for all things that I heard from my Father I have made known unto you." So He treated the apostles. So He is willing to treat us. But whilst we have reason for always trusting Him, He dare not always trust us. Our unfaithfulness sets a limit to His confidence. But His grace abounds exceedingly in kindness to those who honestly set themselves to seek Him.

Such a Friend have we in Jesus not only for life but in the hour of death. Said the great Jonathan Edwards when dying "Now where is Jesus Christ my true and never-failing Friend?' And he found Him near at hand, mighty to save. Not in death alone but throughout the ages of a wasteless eternity this friendship shall endure. For in the blissful future

"We still shall commend
The love of our Friend
For ever beginning what never shall end."

C. H. MONAHAN.

SIR THOMAS BROWNE.*

Sir Thomas Browne was born in London 300 years ago—on the 19th October, 1605. Educated at Winchester, and at Pembroke College, Oxford, he graduated as B.A. in 1626. He travelled in Ireland, France and Italy for some years; and in 1633 took the degree of Doctor in Physic at Leyden; four years

* A paper read to the Delian Society, Jesus College, Oxford.

later he was admitted to the same status in Oxford by incorporation. It is probable that he spent some years in Yorkshire, near Halifax, in the practice of medicine; but in 1636 he had settled at Norwich, under the influence of his old college tutor. We catch glimpses of him here, in the records handed down to us, busily engaged in the unceasing labours of a medical practitioner. But it is not for any superlative excellence in his art, for any of those "triumphs over the king of terrors" referred to by his biographer, that his memory is green to-day, but for his remarkable achievements in literature. In the leisure of a busy life he had managed to accumulate an amazing variety and wealth of curious learning; and with a mastery of style that few have rivalled he gave the results to the world. It is to the man who survives in these books that I wish to direct the attention of the society to-night.

It is unfortunate for Browne's memory that for many years one of his principal monuments should have been an inferior work prefixed by a life written by an author so little sympathetic that we might almost call him an *Advocatus Diaboli*. A member of his own college in Oxford, Dr. Johnson had little in common with the temperament of Browne. The want of humour with which he animadverts on the circumstances attending the publication of *Religio Medici*, as "a stratagem, by which an author panting for fame, and yet afraid of seeming to challenge it, may at once gratify his vanity and preserve the appearance of modesty," is only rivalled by the solemn speculation as to what can have been the prodigies that led our author to speak of his life as "a miracle of thirty years," and the bluntness that dismisses the *Hydriotaphia* as a mere product of useless learning.

From the time of his settlement at Norwich, his life seems to have passed equably enough, hardly ruffled by the honour of knighthood that came to him in 1671. Charles II. was visiting Norwich; at his departure, with characteristic good temper he was resolved on knighting somebody. The Mayor—the most obvious recipient—hastily declined the favour; so our author, seemingly as the most distinguished personality of the neighbourhood, was selected in his stead. Of his marriage, in 1641, the birth, growth and upbringing of his ten children, and the death of six of them, we have but little recorded. The real events of his life, for our present concern, are the publications of his works, and the circumstances that called them forth.

Besides the regular treatises set forth, we have a number of smaller tracts and entries in commonplace books that help us to understand the method of his writing and his temperament. The basis of his education had been the regular classical training of the public school and the University; as is testified not only by the strong Latinity that pervades his style, but by innumerable references and quotations, found on every page of his works. If you track them home, you find that they come not only from the high-roads but from the devious paths and byways of learning. His medical studies had included not only the practical conduct of the art, but what we may call its antiquities and its history. He had a catholic interest and sympathy for every department of inquiry; plants and animals, grammar and language, medicine and astronomy,—all are full of interest for him. Every scrap of information he picked up seems to have found its record, in memory or note-book. Confronted by the wealth and variety of his knowledge, we do not wonder to find him welcomed as a friend and correspondent by many of the most distinguished writers and students of his time. Evelyn, Dugdale, Wood and Aubrey seem to have drawn from this generous source, and gratefully acknowledge their obligations.

These multifarious stores were in part digested into definite books, published either in Browne's lifetime, or shortly after his death. His method is what he himself would call that of a rhapsode—*i.e.*, one who stitches together the diverse materials he has collected from many sources, a scribe bringing out of his treasury things new and old. Not unnaturally, there is more than a little over-lapping; most noticeably in the *Christian Morals*, a large part of which is to be found either in the *Religio Medici* or in the *Letter to a Friend*. The works published by Browne himself were (1) *Religio Medici*, in 1642; (2) *Pseudodoxia Epidemica*, or *Vulgar Errors* in 1646; (3) and (4) *Hydriotaphia* (or *Urnburial*) and *The Quincunx* (or *Garden of Cyrus*) in 1658. The posthumous works comprise (5) *Christian Morals*, (6) *A Letter to a Friend on the Death of an Intimate Friend*, and (7) a number of minor tracts and notes on various subjects.

The *Religio Medici*, if we are to credit the author's sincerity, was not intended primarily for publication, but was the recreation of his leisure, and written for his own advantage alone. If unaffected simplicity and frankness, and a genial transparency of temper, are any indications, there is no reason to doubt this

account. But a surreptitious issue, and the danger of errors and misunderstandings, led him to give it publicly to the world some six or seven years after it was written. It achieved an immediate popularity, not only in England but abroad, being translated into German, Dutch and French, as well as Latin; and it deservedly holds rank as one of the choicest classics in the English tongue.

The *Enquiries into Vulgar or Common Errors* is the longest of his works, forming nearly a half of his whole output. After a general discussion of the causes of vulgar errors (which he traces to natural human fallibility, especially prominent in the vulgar, augmented as it often is by appetite, and played upon by the craft of cunning contrivers; and further intensified by the proneness to fallacy, the supinity that shuns examination, the immoderate respect for antiquity and authority characteristic of many, the laxity of painters and authors, and above all by the devices of Satan), he proceeds to examine in detail some scores of popular prejudices and traditions, serious or frivolous, and to inquire what is the measure of their truth. The range of subjects gives one a curious insight not only into the working of Browne's mind and the state of contemporary science, but also into the general characteristics of the human understanding and the presistence of superstition; and sends the reader back to our author's first book with an enhanced respect for his discrimination.

The *Hydriotaphia* is the most striking example of Browne's genius and method. It was occasioned by the discovery of a few sepulchral urns in Norfolk. But he makes them a text for a discussion of the funeral rites of the ancient nations, and for the utterance of profound and haunting reflexions on "old mortality." "There is, perhaps, none of his works which better exemplifies his reading or memory. It is scarcely to be imagined, how many particulars he has amassed together, in a treatise which seems to have been occasionally written; and for which, therefore, no materials could have been previously collected. It is, indeed, like other treatises of antiquity, rather for curiosity than use; for it is of small importance to know which nation buried their dead in the ground, which threw them into the sea, or which gave them to birds and beasts, when the practice of cremation began, or when it was disused; whether the bones of different persons were mingled in the same urn; what oblations were

thrown into the pyre; or how the ashes of the body were distinguished from those of other substances." Thus, in his cold, matter-of-fact prose, Johnson sums up the contents of the work. But of the inner meaning and quality of the work, the deep broodings of the human spirit on time and eternity, and the sonorous and poignant phrases in which they are expressed, he has scarce a hint.

Together with the *Urnburial*, Browne published "The Garden of Cyrus, or the Quincunciall Lozenge or Net-work Plantations of the Ancients, artificially, naturally, and mystically considered."

"Some of the most pleasing performances have been produced by learning and genius exercised upon subjects of little importance. It seems to have been, in all ages, the pride of wit, to show how it could exalt the low, and amplify the little. To speak not inadequately of things really and naturally great, is a task not only difficult but disagreeable; because the writer is degraded in his own eyes by standing in comparison with his subject, to which he can hope to add nothing from his imagination: but it is a perpetual triumph of fancy to expand a scanty theme, to raise glittering ideas from obscure properties, and to produce to the world an object of wonder to which nature had contributed little. To this ambition, perhaps, we owe the *Frogs* of Homer, the *Gnat* and the *Bees* of Virgil, the *Butterfly* of Spenser, the *Shadow* of Wowerus, and the *Quincunx* of Browne. In the prosecution of this part of fancy, he considers every production of art and nature, in which he could find any decussation or approaches to the form of a Quincunx; and as a man, once resolved upon ideal discoveries, seldom searches long in vain, he finds his favourite figure in almost every thing, whether natural or invented, ancient or modern, rude or artificial, sacred and civil; so that a reader, not watchful against the power of his infusions, would imagine that decussation was the great business of the world, and that nature and art had no other purpose than to exemplify and imitate a Quincunx."

The *Quincunx* is perhaps the extreme example of our author's characteristics. I should hesitate to recommend it as a first introduction to his writings; but to one who has already learned, from the *Religio* and the *Urnburial*, to appreciate his qualities, it is full of interest.

The *Christian Morals*, though fully prepared for the press before his death, was not published by Browne himself. It is

not so vivid in tone and colour as the earlier works; there seems to be a consciousness of the public eye that is delightfully absent from the more intimate treatment of the *Religio*, and a concomitant declension in the style. Nevertheless, his picturesque and poetic manner never wholly forsakes him; some of his most striking figures of speech, some of his most trenchant epigrams, are to be found in the *Christian Morals*.

The *Letter to a Friend on the Death of an Intimate Friend*, though relatively brief, is one of the most precious of his relics. Writing to inform his friend of the particulars of the last illness and departure of the deceased, he refers by the way to a deal of medical lore and philosophical speculations, in the curiously melodious and rhythmical prose that seems to have been his natural style. The character and personal life of the dead set him moralising on virtue and vice; and the latter portion of the letter (doubtless following up the lines of thoughts previously set out in his commonplace books) covers the same ground, with certain verbal discrepancies, and a rather different arrangement, as a large part of the *Christian Morals*.

The minor tracts and miscellanies show the same variety of interests and studies as the larger works—the plants of Scripture, hawking and falconry, artificial hills, mounts or burrows in England, the Oracle of Delphos, the birds of Norfolk and the fish of its coast—to name only a few. They must not now detain us.

It would be a vain attempt, in a brief essay, to venture any review or valuation of the matter of Sir Thomas Browne's writings. Simply on the score of information, he well repays the study of the curious; to trace out all his allusions, to check them all, to verify or refute his statements, would be a liberal education. But we must endeavour, however meagrely, to give some impression of the quality and characteristics of his genius, and to indicate the scope and significance of his influence.

Reference has already been made to Browne's remarkable English style. So far as it admits of an analysis, its chief characteristics are its beauty of rhythm and sound, and its conspicuous Latinity. It has all the indispensable qualities of a great style—the sense of fitness and proportion, the appreciation of words for their own sake, and the power to marshal them in a coherent and euphonious whole. His special qualities of style are but the natural accompaniment of his peculiar genius. The splendour and variety of his imagery, the heterogeneous quality

of his subjects, and his extraordinary mastery of classical allusion, have given to his prose a splendour and resonance, an exuberance of phrase and vocabulary, and a dignity of reminiscence and association, that place him in the front rank of English authors. Johnson's remarks on the subject are a curious medley of happy and unhappy descriptions; "vigorous, but rugged. . . learned, but pedantic." The vigour is undeniable; but it is seldom indeed that Browne's fine sense of rhythm betrayed him into ruggedness. Learned his style is, beyond question; it may be doubted whether the appearance of pedantry is not in a larger measure due to the circumscription of our own studies than to the ostentation or perversity of the author.

Perhaps no writer exemplifies more completely the familiar saying, "*Le style, c'est l'homme.*" Read the *Religio*, the *Urn-burial*, and the *Letter to a Friend*, and try to estimate the character and personality behind them, and you will feel that it was inevitable that his style should put on just those very qualities for which it is most conspicuous. It is a happy chance that gave him the musical ear, the keen sense of rhythm and of sound, to make his prose not simply dazzling and original, but a monument of beauty and felicity.

And what is the character of the man who lives in these pages? This paragon of learning, versed in science and antiquities, master of many languages, skilled in astronomy and medicine, courted by the learned and honoured by the great ones of the earth, has the heart of a little child. We might adopt Milton's saying, and demand that the writer on morals shall be himself a fair piece of morality. Browne vindicates his claim to write on Christian morals by the simple piety and orthodoxy of his life, by the obvious uprightness and sincerity of his character. A contemporary who knew him from the time of his settlement at Norwich gives us the following sketch. "He had no despotical power over his affections and passions (that was a privilege of original perfection forfeited by the neglect of the use of it), but as large a political power over them as any stoick or man of his time, whereof he gave so great experiment, that he hath very rarely been known to have been overcome with any of them. The strongest that were found in him, both of the irascible and concupiscible, were under the controul of his reason. . . He was never seen to be transported with mirth or dejected with sadness; always cheerful, but rarely merry, at any sensible

rate, seldom heard to break a jest; and when he did, he would be apt to blush at the levity of it: his gravity was natural without affectation. His modesty was visible in a natural habitual blush, which was increased upon the least occasion, and oft discovered without any observable cause. They that knew no more of him than by the briskness of his writings, found themselves deceived in their expectation when they came in his company, noting the gravity and sobriety of his aspect and conversation; so free from loquacity or much talkativeness, that he was something difficult to be engaged in any discourse; though when he was so, it was always singular and never trite or vulgar. Parsimonious in nothing but his time, whereof he made as much improvement, with as little loss as any man in it, when he had any to spare from his drudging practice, he was scarce patient of any diversion from his study; so impatient of sloth and idleness, that he would say, he could not do nothing."

The picture is so thoroughly borne out by the unconscious autobiography of the knight's own writings, that we are fain to accept it as correct.

Browne affords a curious example of the conjunction of questioning and faith. Bold and just as are his claims for free inquiry, fearlessly as he pressed questions home in certain directions, it is evident that he was one to whom belief came easy, and that many inquiries which have exercised the minds of men have little interest or importance for him. It is not difficult to see *e.g.* that his views on astronomical questions and the like were at least coloured by his acceptance of the authority of Scripture. Though his loyalty to the Church of England is protested by himself, and vouched for by his biographer, he was hailed by interested readers of his works as Papist, Protestant, and Quaker by turns; while not a few have accused him as an atheist. The temper of his mind may be best understood if we glance at some of the indications of his belief. His reverence for "The revealed verity and written word of God" makes God's burying of Moses, and "the hot contest between Satan and the archangel," matters of simple fact for him; nevertheless, on the score of the relative size of moon and stars, he adheres "rather unto the demonstration of Ptolemy, than the popular description of Moses." And on the proportions of a circle to its diameter (indicated as 3:1 in the description of Solomon's molten sea) he adds: "If herein I adhere unto Archimedes, who speaketh exactly,

rather than the sacred text, which speaketh largely, I hope I shall not offend divinity." Witchcraft, as testified by Holy Writ, he fully believes in; but he is wisely sceptical of astrology. Oracles he regards as the work of Satan—"the devil of Delphos" is his favourite term for Apollo. The complexion of his personal character and religion are sufficiently indicated by the following passages.

"Yet have I not so shaken hands with those desperate Resolutions (who had rather venture at large their decayed bottom, than bring her in to be new trimm'd in the Dock; who had rather promiscuously retain all, than abridge any, and obstinately be what they are, than what they have been) as to stand in Diameter and Sword's point with them. We have reformed from them, not against them; for (omitting these Improperations and Terms of Scurrility betwixt us, which only difference our Affections, and not our Cause), there is between us one common Name and Appellation, one Faith and necessary body of Principles common to us both; and therefore I am not scrupulous to converse and live with them, to enter their Churches in defect of ours, and either pray with them or for them. I could never perceive any rational consequence from those many Texts which prohibit the children of Israel to pollute themselves with the Temples of the Heathens; we being all Christians and not divided by such detested impieties as might profane our Prayers, or the place wherein we make them; or that a resolved Conscience may not adore her Creator any where, especially in Places devoted to His Service; where, if *their* Devotions offend Him, mine may please him; if theirs profane it, mine may hallow it. Holy-water and Crucifix (dangerous to the common people), deceive not my judgment nor abuse my devotion at all. I am, I confess, naturally inclined to that which misguided zeal terms *superstition.* My common conversation I do acknowledge austere, my behaviour full of rigour, sometimes not without morosity: yet at my Devotions I love to use the civility of my knee, my hat and hand, with all those outward and sensible motions which may express or promote my invisible Devotion. I should violate my own arm rather than a Church; nor willingly deface the name of Saint or Martyr. At the sight of a Cross or Crucifix I can dispense with my hat, but scarce with the thought or memory of my Saviour. I cannot laugh at, but rather pity, the fruitless journeys of Pilgrims, or condemn the miserable condition

of Fryars; for, though misplaced in circumstances, there is something in it of Devotion. I could never hear the Ave-Mary Bell without an elevation; or think it a sufficient warrant, because *they* erred in one circumstance, for me to err in all, that is, in silence and dumb contempt. Whilst, therefore, they directed their Devotions to *Her*, I offered mine to God, and rectified the errors of their Prayers by rightly ordering mine own. At a solemn Procession I have wept abundantly, while my consorts, blind with opposition and prejudice, have fallen into an excess of scorn and laughter. There are, questionless, both in Greek, Roman, and African Churches solemnities and ceremonies, whereof the wiser zeals do make a Christian use, and stand condemned by us; not as evil in themselves, but as allurements and baits of superstition to those vulgar heads that look asquint on the face of Truth, and those unstable Judgments that cannot consist in the narrow point and centre of Virtue without a reel or stagger to the circumference." (*Religio Medici*, Part I, § 3.)

"That Heresies should arise, we have the prophesie of Christe; but that old ones should be abolished, we hold no prediction. That there must be Heresies, is true, not only in our Church, but also in any other: even in doctrines heretical, there will be super-heresies; and Arians not only divided from their Church, but also among themselves. For heads that are disposed unto schism and complexionally propense to innovation, are naturally indisposed for a community, nor will be ever confined unto the order and œconomy of one body; and therefore, when they separate from others, they knit but loosely among themselves; nor contented with a general breach or dichotomy with their Church, do subdivide and mince themselves almost into Atoms. It is true, that men of singular parts and humours have not been free from singular opinions and conceits in all Ages; retaining something, not only beside the opinion of their own Church or any other, but also any particular Author; which notwithstanding, a sober Judgment may do without offence or heresie; for there is yet, after all the Decrees of Councils and the niceties of the schools, many things untouch'd, unimagin'd, wherein the liberty of an honest reason may play and expatiate with security, and far without the circle of an Heresie." (*Religio Medici*, Part I, § 8.)

To give all the attractive attributes of his character, it would be necessary to read a large part of the *Religio* at length. Let him who doubts my testimony, there find the confirmation for

himself; any who are inclined to accept it can find it more fully substantiated in the pages of our author himself.

Browne's general estimation and influence have been at secondhand rather than direct. Just as Spenser is "the poet of the poets," so Sir Thomas Browne is a pre-eminent favourite among authors of distinction, and hardly more than a name to the world at large. But if a man would claim to be an authority on questions of English style, he cannot afford to be ignorant of the words of Sir Thomas Browne. Two of the most noted masters of recent times, Stevenson and Pater, attest his influence. By one of the ironies of literature, the work of the former has introduced one of the sonorous adjectives of the seventeenth century doctor to the vulgar notice of modern journalism. Which of the penny-a-liners who describe an adventurer as "temerarious" is conscious of his debt to Browne? The same penalty of roundabout reflexion may be observed in the quotation, not at first-hand but in a "gobbet" extracted from another writer, in a current educational manual, of one of Sir Thomas' most memorable phrases—"Mummy is become merchandise; Mizraim cures wounds, and Pharaoh is sold for balsams."

That our author may to some extent speak for himself, read one or two characteristic paragraphs from his works.

"I thank God, amongst those millions of Vices I do inherit and hold from Adam, I have escaped one, and that a mortal enemy to Charity, the first and father-sin, not onely of man, but of the devil, Pride: a vice whose name is comprehended in a monosyllable, but in its nature not circumscribed with a world. I have escaped it in a condition that can hardly avoid it. Those pretty acquisitions and reputed perfections that advance and elevate the conceits of other men, add no feathers unto mine. I have seen a Grammarian tower and plume himself over a single line in Horace, and shew more pride in the construction of one Ode, than the author in the composure of the whole book. For my own part, besides the *Jargon* and *Patois* of several Provinces, I understand no less than six Languages; yet I protest I have no higher conceit of myself than had our Fathers before the confusion of Babel, when there was but one Language in the world, and none to boast himself either Linguist or Critick. I have not only seen several countries, beheld the nature of their Climes, the Chorography of their Provinces, Topography of their Cities, but understood their several

Laws, Customs, and Policies: yet cannot all this perswade the dullness of my spirit unto such an opinion of myself, as I perceive in nimbler and conceited heads, that never looked a degree beyond their Nests. I know the names, and somewhat more, of all the constellations in my Horizon; yet I have seen a prating mariner that could onely name the pointers and the North Star, out-talk me and conceit himself a whole Spere above me. I know most of the Plants of my Countrey, and of those about me; yet methinks I do not know so many as when I did but know a hundred and had scarcely ever Simpled further than *Cheapside*. For, indeed, heads of capacity, and such as are not full with a handful or easie measure of knowledge, think they know nothing till they know all; which being impossible, they fall upon the opinion of Socrates, and onely know they know not any thing. I cannot think that Homer pin'd away upon the riddle of the fishermen; or that Aristotle, who understood the uncertainty of knowledge, and confessed so often the reason of man too weak for the works of nature, did ever drown himself upon the flux and reflux of Euripus. We do but learn to-day what our better advanced judgment will unteach us to-morrow; and Aristotle doth but instruct us, as Plato did him; that is, to confute himself. I have run through all sorts, yet find no rest in any: though our first studies and *junior* endeavours may style us Peripateticks, Stoicks, or Academicks; yet I perceive the wisest heads prove, at last, almost all Scepticks, and stand like Janus in the field of knowledge. I have therefore one common and authentick Philosophy I learned in the schools, whereby I discourse and satisfy the reason of other men; another more reserved and drawn from experience whereby I content my own. Solomon, that complained of ignorance in the height of knowledge, hath not onely humbled my conceits, but discouraged my endeavours. There is yet another conceit that hath sometimes made me shut my books which tells me it is a vanity to waste our days in the blind pursuit of knowledge; it is but attending a little longer, and we shall enjoy that by instinct and infusion, which we endeavour at here by labour and inquisition. It is better to sit down in a modest ignorance, and rest contented with the natural blessing of our own reasons, than buy uncertain knowledge of this life with sweat and vexation, which Death gives every fool *gratis*, and is an accessary of our glorification." (*Religio Medici*, Part II, § 8.)

"And, as credulity is the cause of error, so incredulity

oftentimes of not enjoying truth: and that not only an obstinate incredulity, whereby we will not acknowledge assent unto what is reasonably inferred, but any academical reservation in matters of easy truth, or rather sceptical infidelity against the evidence of reason and sense. For these are conceptions befalling wise men, as absurd as the apprehensions of fools, and the credulity of the people, which promiscuously swallow anything. For this is not only derogatory unto the wisdom of God, who hath proposed the world unto our knowledge, and thereby the notion of Himself, but also detractory unto the intellect and sense of man, expressedly disposed for that inquisition. And therefore, *hoc tantum scio, quod nihil scio,* is not to be received in an absolute sense, but is comparatively expressed unto the number of things whereof our knowledge is ignorant. Nor will it acquit the insatisfaction of those who quarrel with all things, or dispute of matters concerning whose verities we have conviction from reason, or decision for the inerrable and requisite conditions of sense. And, therefore, if any affirm the earth doth move, and will not believe with us, it standeth still; because he hath probable reasons for it, and I no infallible sense, nor reason against it, I will not quarrel with his assertion. But if, like Zeno, he shall walk about, and yet deny there is any motion in nature, surely that man was constituted for Anticyra and were a fit companion for those who, having a conceit they are dead, cannot be convicted into the society of the living." (*Vulgar Errors*, Bk. I., Chap. V.)

"Let the characters of good things stand indelibly in thy Mind, and thy Thoughts be active on them. Trust not too much unto suggestions from reminiscential Amulets, or artificial Memorandums. Let the mortifying Janus of Covarrubias be in thy daily Thoughts, not only on thy Hand and Signets. Rely not alone upon silent and dumb remembrances. Behold not Death's Heads till thou doest not see them, nor look upon mortifying Objects till thou overlook'st them. Forget not how assuefaction unto any thing minorates the passion from it, how constant Objects loose their hints, and steal an inadvertisement upon us. There is no excuse to forget what every thing prompts unto us. To thoughtful Observators the whole World is a Phylactery, and everything we see an Item of the Wisdom, Power, or Goodness of God. Happy are they who verify their Amulets, and make their Phylacteries speak in their Lives and Actions. To run on in despight of the Revulsions and Pul-backs of such Remora's

aggravates our transgressions. When Death's Heads on our Hands have no influence upon our Heads, and fleshless Cadavers abate not the exorbitances of the Flesh; when Crucifixes upon Men's Hearts suppress not their bad commotions, and His Image who was murdered for us with-holds not from Blood and Murder; Phylacteries prove but formalities, and their despised hints sharpen our condemnations." (*Christian Morals*, Part III., § 10.)

"There is no antidote against the opium of time, which temporally considereth all things: our fathers find their graves in our short memories, and sadly tell us how we may be buried in our survivors. Gravestones tell truth scarce forty years. Generations pass while some trees stand, and old families last not three oaks. To be read by bare inscriptions like many in Gruter, to hope for eternity by enigmatical epithets or first letters of our names, to be studied by antiquaries, who we were, and have new names given us like many of the mummies, are cold consolations unto the students of perpetuity, even by everlasting languages.

To be content that times to come should only know there was such a man, not caring whether they knew more of him, was a frigid ambition in Cardan; disparaging his horoscopical inclination and judgment of himself. Who cares to subsist like Hippocrates' patients, or Achilles' horses in Homer, under naked nominations, without deserts and noble acts, which are the balsam of our memories, the *entelechia* and soul of our subsistences? To be nameless in worthy deeds, exceeds an infamous history. The Canaanitish woman lives more happily without a name, than Herodias with one. And who had not rather have been the good thief than Pilate?" (*Urnburial*, Chap. V., § 7.)

I have spoken of Browne's influence on the late Walter Pater. To any one familiar with that writer's discriminating and thoughtful essay, it must seem an impertinence on my part to allow myself the same subject. But any confidence that you had read the one author would with equal justice extend to the other; and suggest that knowing the virtues of Browne for yourselves you needed neither Pater nor any other to discourse upon them: and that is beyond the most sanguine expectation. I confess I appear to-night as an advocate, humbly desirous to secure new admirers for this most worthy author. If any words of mine, or the bare fact that I have made him my theme, shall turn your

attention to his writings, I seek no other end; and if I have presumed on our friendship to spur you to the study of the wisdom stored in his pages, I have but acted out the motto of our society, Ἐκ φιλίας εἰς φιλοσοφίαν.*

F. E. CORLEY.

THE LIFE OF PARASURAMA.

If we care to unravel the past, Malabar will not be found wanting in heroes. Among such men Parasurama, the great Puranic hero and the alleged incarnation of Vishnu, deserves a high place, for he is said to have reclaimed the land of Kerala or Malabar from the sea, founded cities, towns, villages and temples, invited Brahmans, Kshatriyas and Sudras from foreign countries and settled them in the new land, made a gift of the reclaimed land to the Brahmans, governed the country for a long time and then retired for austerities.

Our purpose in this article, is, therefore, to give a short account of the life of this warrior-sage, who has played a distinguished part in the history of ancient Kerala and whose name has become a household name in the country.

Kerala is known by various names, such as *Parasurama Kshetram* (Parasurama's land), *Bhargava Kshetram* (Bhargava's land), for Parasurama belonged to the Bhrigu family, *Karma Bhoomi* (the country where salvation depended solely on good actions), *Malanad*, Malavaram or Malabar (hill-country) and *Malayalam* (country surrounded on three sides by mountains and on one side by the sea). The name *Kerala* took its origin either from the fact that it was ruled by a king known by the name of *Keralan*, or that it was full of cocoanut plantations. Various theories have been started regarding the name Kerala. As the task we have assigned ourselves in this paper is not to propound any of them, we leave the matter for the present.

Parasurama was a descendant of the venerable sage Bhrigu, whose *asrama*, or hermitage, lay on the banks of the river Nerbada, rear Bhrigukatcha, the modern Broach, in the ancient Kingdom of Saurastra. He is said to have been born in Broach in the second age of *Thretayuga*. His father was the sage Jamadagni and his mother was Renuka. Rama was the youngest of the five sons born to Jamadagni and Renuka. The family continued to

* "From love (friendship) to love of truth."

live in the old hermitage in peace and happiness, till a sad event took place which disturbed their quiet and peaceful life.

One day, Jamadagni went out to fetch certain things for his devotional services and his wife Renuka also left her hermitage to bring water from the river close by. As his wife was not found in the hermitage, when Jamadagni returned, he became angry. After a while Renuka returned and when questioned, she said that she happened to see in the water, the shadow of a gandharva called Chitrangadan, who passed through the air, that she was tempted to look at him and that consequently a little time was lost. Though Renuka admitted her guilt and declared her weakness, Jamadagni was determined to put an end to her life at once. He then called his sons one by one and directed them to put her to death, but all, except the youngest son, Rama, declined to obey, saying that the law prohibited them from killing a woman and that their own mother. Rama, in obedience to his father's order, at once cut off Renuka's head. Jamadagni was exceedingly pleased with Rama's implicit obedience and said to him that he might ask him for anything he wanted and that he would have it at once. Rama, in reply, said that he wished to see his mother restored to life. As Jamadagni was an eminent sage who had obtained the choicest blessings from God by his devotional exercises, he prayed to the Almighty Being for the resuscitation of Renuka, and God in response to him readily vouchsafed life to her. Rama was delighted and they all lived happily for some time longer.

Rama was subsequently sent by his parents to his great-grand-father Bhrigu in order to be instructed in the Vedas and Sastras. After he completed his education in the hermitage of Bhrigu, Rama proceeded to the Himalayas to perform his devotional penance or meditation on the deity Siva and there he spent many years in meditation and penance. Siva became highly pleased with Rama's devotional exercises and he appeared in person before Rama, showered on him the choicest blessings and commanded him to visit all the sacred places on earth. Rama, accordingly went on a pilgrimage and after he had completed it he returned to the Himalayas and resumed his devotional meditations.

While Rama was thus engaged, a war broke out between the Devas and Asuras and the latter defeated the former and expelled them from Swarga. Thereupon, the Devas went to Siva and

represented to him their grievances. Siva sent for Rama and ordered him to assist the Devas and gave him the necessary instructions with regard to the conduct of the war and the use of weapons. Siva presented Rama with an axe called *Parasu* and henceforward Rama was called Parasurama or Rama with the axe. Rama proceeded to the war and gained a victory over the Asuras. The Devas and Siva were extremely pleased with Parasurama and conferred on him all sorts of blessings. After the close of this war, Parasurama again proceeded to the Himalayas and continued his devotional penance for a considerable length of time. Siva being pleased with Parasurama, visited him and made him a present of a supernatural chariot and an arrow, which were to appear before him at any time he required them.

Parasurama, having accomplished all his objects, left the Himalayas and went to his great-grand-father Bhrigu's hermitage, where he stayed a few days and then proceeded to the hermitage of his parents on the banks of the Nerbada.

At this time the thousand-armed Karthavirarjuna, king of the Héhaya clan, who reigned at Mahismati, the modern Mohéswar, on the Nerbada, came on a hunting excursion to the forests in the neighbourhood and being fatigued, went to the hermitage of Jamadagni for refreshment. The sage Jamadagni entertained the king and the party. Arjuna, seeing a cow called *Kámadhenu*, belonging to the *rishi*, took a fancy to it and the king's minister knowing the fact, requested Jamadagni to sell the cow to the king. Jamadagni refused to comply with his wishes. Whereupon a party of men were sent to the hermitage, who took forcible possession of the cow. In the engagement which ensued between the rishi and the king's soldiers, Jamadagni was killed. Parasurama was absent from the hermitage at the time. On his return he found his father's body lifeless and his mother and brothers weeping. When Renuka saw her son Parasurama, she beat on her breast with her hand twenty-one times. The sage Bhrigu divining the meaning of this immediately came to the spot and examined the body of Jamadagni, when he found that life was not extinct. By the aid of medicines Jamadagni was restored to life. Parasurama soon afterwards went to Arjuna's capital equipped with the weapons given to him by Siva and demanded an explanation of his cruel conduct. He requested him to return the cow he had forcibly taken away from his father and also to

make an apology to his father, in default of which, to meet him (Rama) in single combat. The King of the Héhayas sneered at the menace and directed his men to drive away Rama, but they were all killed by Parasurama. Whereupon, the King became highly indignant and prepared himself to meet Parasurama in battle. In the engagement which took place between Rama and Arjuna, the latter was defeated and slain. Five of Arjuna's sons then came to the place, but by divine inspiration they put down their weapons and besought Rama's pardon and they thus did not fall victims to Rama's axe. They then agreed to restore the cow and make reparation for the wrongs committed by their father.

Parasurama received back the cow and made it over to his father. He then went again to the Himalayas and resumed his penitential devotions. Some time subsequent to this, the then reigning King of the Héhayas, one of the sons of the late king, passed by the banks of the Nerbada and saw a hermitage, which, on enquiry, he learnt belonged to Jamadagni. As soon as he heard the name, he at once entered it sword in hand, caught hold of the rishi and cut off his head at one blow. Renuka, his wife and the mother of Parasurama, met with her death on her husband's funeral pyre.

Some time afterwards Parasurama returned from the Himalayas. When he heard of the fate of his parents, he at once proceeded to the country of the Héhayas and, in fulfilment of his vow to extirpate the Kshatriya race, he commenced the work of destroying the Kshatriya kings. It is said that he made twenty-one attempts. At last he collected all the Kshatriya kings at a place called Kurukshetram and after beheading them "he performed certain ceremonies with their blood for the salvation of the souls of his deceased parents."

After this, Parasurama retired to the Mahendra Hill where he performed penance for some time and then went round the earth three times. On his return he performed the *aswamedha* or horse-sacrifice and other ceremonies.

It appears that during his stay in the Mahendra Hill, Kasyapa and other sages visited Parasurama, that the latter requested them to suggest the best means of making an atonement for killing his mother and destroying the Kshatriya race, that as advised by them he made a gift of all the lands he conquered to the Brahmans, and that he then returned to the Mahendra Hill where he

continued his devotional exercises for many ages and where he is supposed to be still living.

During the interval, on account of the sudden rise of the sea, the sacred temple at Gokarnam and many other remarkable shrines on the Western Coast were submerged in the ocean, as often happens on this coast. The rishis or devotees interested in these sacred shrines went to Parasurama and requested him to recover them. Thereupon, Parasurama came to Gokarnam and with the help of Varuna, the lord of the sea and the Neptune of the Hindus, he flung his battle-axe from Cape Comorin. It fell at Gokarnam, whereupon the sea receded from these two places to the present extent of the Malabar Coast, and he called the new land Keralam.

Several Puranas relate the traditionary history of Kerala, one conflicting with the other. According to an account differing from that already given, Parasurama, after extirpating the whole of the Kshatriya race, made a gift of all his dominions to Brahmans in expiation of the sin attaching to him because of killing his own mother and destroying the Kshatriya caste, and as he could find no place to dwell in, he, with the help of Varuna, recovered from the sea, the country from Cape Comorin in the south to Gokarnam in the north—a distance of one hundred *yojanas* or 1,500 miles in length and ten *yojanas* or 150 miles in breadth—embracing the modern districts of South Canara, Malabar, Cochin and Travancore. According to the Keralolpathi, Parasurama performed penance at Gokarnam and obtained from the god of the seas a gift of the land between this place and Cape Comorin.

Parasurama, after founding Keralam, invited Brahmans from foreign countries and settled them in the new land. "He divided Kerala into four *khandams* or divisions, and sixty-four villages, thirty-two of which were Tulu villages, Gokarnam being one of them, and thirty-two Malayalam villages, in which were included Trichur, Perumanam, Irinjalakudai and Avittathoor. Parasurama again went to foreign countries and brought other castes to assist the Brahmans. He then conferred certain titles and privileges on the Brahmans and prescribed rules of conduct for all the castes."*

In the words of the Keralolpathi:—"Parasurama having

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* *Vide* "The Origin and Early History of Kerala" *Malabar Quarterly Review*, Vol. V. p. 297.

sent for Sudras from various countries, made them settle, and prescribed various rules of conduct for them. He created *Adima* and *Kudima* in the Desam, protected Adiyans and Kudiyans, established Taras, and Sankethams, separated the Nayars into Taras, and ordered that to them was to belong the duties of supervising (lit. the eye), executing (lit. the hand) and giving order in such a manner that rights should not be curtailed or suffered to fall into disuse. To the Kudiyans the *kilkur* (inferior share); to the Brahmans the *melkur* (superior share); to the former *kanom* and to the latter the *jenmom*; and so the law of *kanom* and *jenmom* and the rules of conduct for the Brahmans and customs for the Sudras were ordained."

A few years afterwards the Brahmans, whom Parasurama brought from several countries and to whom gifts of property had been given by him, began to leave Malayalam. Whereupon, Parasurama went to Brahma and brought him to Kerala. He changed their language, manners, and customs and made them wear the front-tuft. He introduced several other changes also. These changes in their manners and customs are known as *anacharams* (peculiar customs).

Parasurama then collected the Brahmans of the sixty-four villages and made a gift of the villages to them in due form and requested them to govern them and live in peace and happiness, performing the rites and ceremonies conformably to the Sastras. He also ruled that amongst the Brahmans only the eldest son should enter into legal wedlock and that the younger sons should terminate their studentship and perform *samavarthanam* before the completion of the sixteenth year. He then brought Deva, Gandharva and Rakshasa girls from heaven to serve as wives to all Brahmans other than *grahastas* or married men, who, he declared, would not be looked down upon for marrying them. He also ruled that the Brahmans should follow succession in the mother's line. The Brahmans of one village alone—Payyanur—agreed to it. Those of the other villages were not compelled to obey his bidding.

Finding it difficult to govern the country with the Brahmans, Parasurama went to foreign places and brought a Kshatriya king to rule over Kerala for a period of twelve years, and go back at the expiry of the term. He established several Kshatriya families in Kerala and the country was governed by Kshatriya kings for a long time.

It is said that Parasurama sent for the Brahmans of the sixty-four *gramoms* or villages and the rulers of the several provinces and in their presence declared that all the Malayalees should observe the *acharams* (established customs) and *dharmas* (religious observances) according to the Sastras, for their prosperity, and that the Brahmans should in particular, observe the rules relating to caste. He requested the Rajas to protect the good and punish the wicked, and then went to the Mahendra Hill for austerities. The exact period of Parasurama's abode in this land is not ascertainable from the Puranas. The period mentioned in the Keralolpathi is fifty thousand years! He appears to have flourished about the 7th Century B. C.

The above account is based upon the Puranas, Kerala Mahatanyam and Keralolpathi, which are the chief authorities on the subject. We are obliged to depend upon them for the history of Kerala in pre-historic times, though several facts therein stated are open to criticism.

As we have stated in an article entitled " The Origin and Early History of Kerala," published in the *Malabar Quarterly Review*, in December 1906, " There is every reason to suppose that the land of Kerala was a strip of land at the creation of the earth, that it was submerged in the sea, that subsequently the sea receded, as it often does along the Coast, that Parasurama visited it and organised a Brahman community, founded towns, villages and temples, introduced a system of government, lived there for a considerable length of time and then retired for austerities." This must have happened in comparatively recent times.

Parasurama ordained several Brahmanical heads, consecrated numerous temples between Gokarnam and Cape Comorin, entrusted the superintendence of each pagoda to a Samantha (*Surya Kshatriya*) invited a *Soma Kshatriya*, named Bhanavikrama—a member of the family of the king of Chera—and installed him as king of Kerala. One of the brothers of this king was the king of Kolathanad who ruled South Canara. It is said that Parasurama made Udayavarma, the head of the Chola royal family, king of North Kerala.

According to tradition, Parasurama was the person who introduced the matriarchal system, or the *marumakkathayam* rule of inheritance, and laid the foundation of society in Kerala. The object of Parasurama appears to have been to propitiate the Brahman hierarchy to whom he made a gift of the country and to

ensure their continuance in Kerala. He also enacted that only the eldest son in the family should marry in the regular way and that the junior members should form alliances with Nayar females. He instituted a national ceremony called *mahamakham*, at Tirunavaye on the banks of the Bharata river. He introduced the art of war and taught the kings the use of various weapons.

Parasurama has been represented as a Naga, a Kshatriya, a Brahman, and an incarnation of Vishnu, being the sixth in the traditional list of Hindu avatars. But he does not appear to command the awe and reverence which the other avatars do. He is not believed to have returned to heaven as the other avatars, after fulfilling his mission on earth. Further, there is not a single temple of note dedicated to him, although it is stated that he founded one hundred and eight temples in the land of Kerala.

From what has been said above, it follows that Parasurama was not, and could not, be classed among the Hindu avatars. As observed by several writers, he must have been a Kshatriya, taken part in wars, reigned in some province in Northern India, and subsequently visited Kerala, peopled the land, introduced a system of government, governed the country for some time, and then retired for austerities.

N. SUBBARAYAN.

NOTES OF THE MONTH.

OUR readers may remember, from the reference in our Literary Notes a few months ago, that there is to be held in Oxford this summer a sort of School of Comparative Religion. This subject, at any rate in its present interpretation, is so recent in its growth, and marks so great a change from the ways of the past, that it might be reckoned a special product of our own age; and there are few things more noteworthy in modern thought than the emphasis given to Comparative Religion. Herodotus, in the brilliant prime of Greece, included among the notes he put together on his travels a good deal of information as to the cults and ceremonies of the different nations; but we should hardly call this "comparative religion." For the most part, the only kind of comparison made in the past between one religion and another was the comparison of the avowed partisan. The attitude of every religion towards every other religion was either that of relentless hostility, or that of supercilious contempt. At the same time, among the ignorant and lax of every creed, the simple idea (by no means wholly extinct yet) that one religion is as good as another, and it does not much

matter which you choose, gave rise to a good deal of borrowing, both in doctrine and practice, and to what is called religious syncretism. As a result, it was just among the best minds that antagonism to other religions most showed itself. In Jewish history, for example, an Ahab might borrow Baal worship from Phoenicia, an Ahaz might copy his altars from Assyria or Damascus, but Elijah and Isaiah will have no dealings with the gods or the worship of "the nations." (Many generations of Christians have supposed that an attitude of intense antagonism to heathen beliefs and practices, a refusal to admit the possibility of anything good in other religions, is alone consistent with zeal and orthodoxy. Happily, this notion seems to be giving way. We have no sort of sympathy with the easy-going "tolerance" which makes religion a thing of no account. But we deprecate entirely beliefs that would imply that the God of the whole earth has for centuries left whole nations without any witness of Himself, uninfluenced by the working of His gracious spirit. The decay of the old spirit of dogmatic exclusiveness and complacent superiority in favour of the truer toleration which is born of respect for practical goodness and sympathy, wherever found, may be hailed as a mark of progress.

On the theoretical side, Comparative Religion involves the recognition of a broad similarity between the phenomena of various religions. Given a common humanity, beset by common needs and common temptations, we need not be surprised to find striking likenesses in the religions that have grown up in response to the common requirements of man's moral and spiritual nature. Without any suspicion of borrowing or imitation, the development of one religion may often be paralleled from the history of another, alike in its strength and in its weakness; for the temptations of mankind being the same, corruption and decay are likely to assail all religions at the same points, and to send them on the same course of declension. A reader who peruses Gibbon's account of the vagaries of the Christian eremites and cenobites in the declining Roman Empire, surrounded by the phenomena of contemporary Hinduism, can hardly fail to be struck by the palpable resemblance of these two widely separated epochs. And if he makes a sympathetic effort to understand what are the motives that have led men to shun the world, and to practise austerities, in the one religion, he will find a new light dawning on the phenomena of the other. Whichever of the two had the first claim upon his interest, he will find that the comparative study has enriched his appreciation of the workings of the religious consciousness in man, and of the sophistries and self-deceptions by which piety and devotion may degenerate into superstition and charlatanry.

The practical concomitant of these views is to utilise the history of other religions for the practice and development of our own. Triumphs won by other creeds, their failures and aberrations, are all significant. Instead of lordly indifference and contempt, we shall approach other religions in the spirit of enquiry; by their study, we may better understand what is best and truest in our own, and what are the dangers we have to watch if it is to be saved from deterioration. Mutual respect, therefore, and mutual helpfulness, may be regarded as the marks of Comparative Religion at its best, in the modern sense and interpretation of the term.)

Paradoxical as it may appear, the growth of a new spirit of respect, of a toleration that is far removed from indifference, between religion and religion, has been accompanied by the growth of a new spirit of assertiveness, a new desire to propagate the faith professed. Not only have Buddhism and Mohammedanism, following the lead and the challenge of Christianity, manifested afresh something of the missionary energy that characterized their early centuries, but Hinduism itself, long supposed to be philosophically indifferent to proselytism, has sent forth its missionaries (few, it may be, but none the less noteworthy) for the conversion of the West. This is in reality an inevitable result of the contact and comparison of the religions. Ancient ideas, still avowed or implicity accepted by many, acquiesced in complete detachment. Indian religion was for Indians; it had nothing to say to other peoples; on the other hand, they had no need for any other religion; and so on all round. But the consciousness of other religions, and of the strength of spiritual life in them has changed all this. There has been borne in on men an increasing conviction that any religion, to be true, must be universal—universal in its appeal, and in its adaptability. To the *dilettante*, who regards religion as simply the product of human nature, this is unintelligible; but the man whose religion is alive with the personal conviction of communion with God, cannot treat all religions as equally valuable equally valueless. If religion is not simply the way by which man has sought God, but the way by which he has found him, if it is the work not of man's unaided spirit but of the Spirit of God, then it must be possible to find in comparative religion light on the truths we all need to know. The Divine factor cannot be as variable as the human. Every religion, therefore, in the face of the other religions of mankind, is on its mettle, it has to justify its existence. It cannot lightly set aside the other creeds; it has to face their testimony as to the way of God's dealing with men, and to show that judged by this testimony it can hold its own. We are no longer surprised therefore to find the exponents of different

creeds eagerly asserting the value of their religion for all men, and developing a new propaganda at once to vindicate their own faith and to commend it to the world. In the process, a good deal that was once looked upon as *de fide* may come to be regarded as accidental and extraneous. It is something permanent and abiding that a religion must show to be its strength, something that can meet the permanent and universal needs of human nature. Further, the effect of comparative study has naturally been to discredit the purely dogmatic in religion, and to put the emphasis more and more on practical results—so much so, indeed, that some would make "value" the only test, and accept as true doctrine the approved summaries of religious experience alone. Hinduism can no longer hold aloof from the life of the world at large, limiting its claims and its interest to India. Even for its hold on India it is compelled, in common with other religions, to justify itself by the display of those elements of permanent and practical value without which any creed must stand discredited. Esoteric philosophy, veiled by a mass of ignorant and often immoral custom, cannot finally past muster as religion. Philosophic truth must be coupled with a moral dynamic that can save the individual from his spiritual enemies, and renew and purify the corporate life of the people. This is the stress that has driven Hinduism, no less than the other great religions, to become a missionary creed; and under the stress many things bid fair to be modified, restated, or even swept away.

As Christians, we do not fear, we rather rejoice, to see this awakened consciousness and activity in other religions. In a sense they are rival creeds; but we do not look for the triumph of Christianity over other religions as a city may conquer and destroy its enemies. Our faith is in Jesus Christ; our desire is to make him King, to spread His Kingdom to the ends of the world. Whether they have formally accepted His lordship or not, men are judged by the judgment of Jesus. As they face each other to-day, every creed must be judged by the best in all the other creeds. We can well believe that in the process Christians will come to perceive more clearly, to appreciate more vividly, and to embody more loyally, many points in the teaching of Jesus which they had overlooked or ignored till the work of God's Spirit through other creeds forced the truth home upon them. But we face the world with boldness in the name of Jesus Christ. We know that in Him we have won abiding truth—"the same yesterday, to-day, yea, and for ever," is a description of Him that gains in fulness of meaning with the passing of the ages. The creeds cannot resist the authority of Jesus; His law of inward purity, His law of brotherly

love, His revelation of the Heavenly Father, they cannot escape. Either they must make it a foundation-stone, and build upon it; or it will be to them "a stone of stumbling and a rock of offence," to shatter them and grind them to powder. And in Him we are confident, because we have proved His power to save. Personal experience of victory over temptation and sin, none can gainsay; and the power of Christ to purify and redeem the social order has been abundantly proved. Will the world, will the world-religions understand what it means to face Jesus Christ and His law? "I came not to destroy, but to fulfil," is not a word to be limited in its application to Judaism. All that there is of truth and inspiration in the other religions must find its fulfilment in Jesus Christ. If indeed the spirit of God has wrought in these creeds, however much the work may have been blent with and marred by human frailty and error, He has wrought in preparation for the fuller knowledge of God and of His truth which Jesus brings. Of India, as of Israel, it is true that holy men of old longed to see His day, when righteousness and truth shall reign, and the world shall be filled with the knowledge of the glory of the Lord. To deny the truth Christ teaches is not to escape His judgment. If we follow all the aspirations of our fathers, our one desire will be to establish the reign of righteousness, and to know the God in whom we live and move and have our being. To these aspirations Jesus Christ will bring fulfilment. But to philosophies, ancient or modern, which invalidate religious experience by denying the root-problem of sin, which leave therefore no place for regeneration, the gospel which proclaims Jesus as a Saviour from sin is necessarily antagonistic. The verdict of past history, so important for comparative religion, is fatal to any "new theology," eastern or western, that weakens man's consciousness of sin. It is not along that line that personal and social purity can be found, or the brotherhood of humanity realised. But the creeds which are prepared to make optimism their message not in the sense of denying or excusing the ugly fact of sin, but by hopefully proclaiming deliverance from sin, will find Him "the Way, the Truth, and the Life."

SELDOM has death struck down a man before the public eye with a more dramatic suddenness than the late Mr. Justice Boddam. The circumstances attending his departure from Madras, and the public testimony given to his services, make it unnecessary that we should enlarge upon the subject. But few things could be more tragic than the contrast between the scene at the Central Station and the scene at Raichur. Festivity marked the one as emphatically as solemnity the other; the only common element was esteem for the central figure. If it be indeed a felicity to pass away in the midst of one's

greatest triumph, the dead is to be envied : but to a sober contemplation there is something pathetic in the almost momentary transition from the warm congratulations of friendship to the stillness of death.

Last month it was not possible for us to do more than simply state that we had heard with deep regret the report of the death of Dr. Cuthbert Hall. The news arrived just as we were going to press, but the time that has elapsed since then has sufficed to show how real is the sense of loss which the removal of Dr. Hall has caused amongst the educated people of India. Dr. Hall was known in America as the able and successful President of Union Theological Seminary, as a clear and thoughtful writer, and as a strong advocate of all that lends dignity and impressiveness to the worship of the church. In India he will long be remembered as an eloquent and sympathetic Barrows Lecturer, and as a singularly winning personality. He came to this country first in 1902, as Barrows Lecturer of the University of Chicago, and in 1906 he returned in the same capacity. Few men could have stood the test that a second series of lectures implied. But Dr. Hall stood it with distinct success. His lectures were listened to, on both occasions, by large audiences of educated men throughout India. In his addresses he never concealed the burning love for Christ which filled his heart : but he also revealed in them the deep and genuine love for the people of India that glowed within him. The result was that his message was received with gratitude and deep appreciation. Men felt that, in the deepest problems that occupy the serious consideration of all thinking minds in East and West alike, they had found a true friend and guide in Dr. Hall. His first course of lectures was more particularly occupied with an exposition of the contents of Christian Experience. His second course dealt with "The witness of the Oriental consciousness to Jesus Christ." In that course not a few felt that the essentially Christian distinction between the personal and impersonal did not receive adequate recognition. And, as was stated in the pages of this *Magazine*, there was an absence of a critical examination of Hindu psychology. But the valuable impression of Dr. Hall's visit did not depend entirely upon the spoken word, from which there might be occasional dissent. It rested very largely upon the attractiveness of Dr. Hall himself—his gracious personality, his transparent and self-effacing nature, his keen sympathy, his high ideals, his perfect courtesy, and withal his strong adherence to the Christian faith. His last message, written in his firm hand-writing, closes with these words, "I lie among my friends. They love me. I love them." True indeed is it that he lies among friends loved and loving, in his homeland ; but had he finished his course and been laid to rest in this

land, it would have been no less true that the resting place would have been encircled by friends and love.

On the 29th of April a debate that is full of interest to us in India took place in the House of Commons. The occasion of it was a motion by Mr. Laidlaw "that the time had come for an impartial and searching enquiry into the scope, character, and methods of education in India." Mr. Laidlaw's contentions were that too little money was spent on education, that only about one-tenth of the boys of school age were yet in school while the number of girls was much smaller, that secondary education was not on right lines, and that a great deal of trouble arose from boys being only half-educated. The motion was supported by Mr. Hart-Davies, who considered the expenditure on education unsatisfactory, and by Mr. Keir Hardie, who spoke in favour of the development of technical education. Mr. Rees opposed the motion because he thought the wonderful thing was that education was so complex, complete, and widely dispersed in India. Sir J. Jardine said he had had the opportunity of observing the work done by Colleges and Universities in higher education, and he could say that in India, as in Britain, and as in ancient Greece, learning had been well justified of her children. Mr. Hobhouse pointed out that the expenditure on education had almost doubled in ten years. Mr. Laidlaw considered that his motion had served its purpose by the debate which it had called forth, and not wishing to press it obtained leave to withdraw it.

There are various points in this debate that call for notice. One is struck by the moderation of opinion which was expressed throughout it. Clearly the members of Parliament who are conscious of the directions in which Indian education may be defective, have only one desire and that is its improvement. The consensus of opinion in the debate was that what India needed was more, and not less, education. But there was not only moderation of opinion, there was also intelligent sympathy. Eight members took part in the discussion and showed by their speeches that the education of this country was occuping their attention and that they were anxious that we in India should have the means and the equipment for education adequate and suited to Indian conditions. The legislators in Britain, several of them speaking from personal and intimate knowledge of this country, were not slow to express sympathy with the aspiration of the people of this country which voices itself in a cry for the spread of knowledge wherein lies power.

But if the debate is noticeable for its positive features it is none the less noticeable for those features which one might speak of as negative. More than one speaker estimated the Government's interest in education by the amount of public money which it spent on education. It did not seem to occur to any of them that Government's concern in education is not to be measured by a simple calculation of its own expenditure on this object. The policy of Government, asserted again and again, is that in the carrying out of the education of this country it must rely upon the co-operation of private effort. One speaker, indeed, appeared so little to understand the grant-in-aid system that he said that there was now growing up in India an educational movement apart altogether from, and out of control of, the Government educational institutions. What the exact meaning of this statement is it is somewhat difficult to make out, but the gentleman who made it seemed to imply in his next sentence that this educational movement was in opposition to, instead of as it really is, in harmony with, the policy of Government. It has evidently escaped the observation of all the speakers, at least if the reports are correct, that Government is largely dependent upon private effort in seeking to accomplish the task of giving to the people of this country the benefits of education. If seems also to have escaped them that this co-operation is most readily given.

One is astonished to find that in the whole debate not a single reference is made to the part—the vital part—which missionary bodies have taken, and are taking, in promoting education and in moulding the educated community of this country. Perhaps time is required to place in their true perspective the influences that are at work upon the life and conduct of thinking India. But this most certainly is manifest to any one who has watched the growth and expression of opinion among the thoughtful minds of India that one of the greatest steadying forces operative at the present time is the moral influence of mission colleges. These colleges have at least striven to make their students think seriously of the great problems that face them in life, to view them in the light of the divine purpose, and thus to work for their country with a sense of responsibility, in a spirit of wide charity, and in devotion to the highest ideals. They have endeavoured to so implant the principles of true thinking and living that those who have passed through their classes shall on leaving them take their stand on the side of those forces which make for enlightenment, order, and sound government.

On the evening of the 30th of April a bomb was thrown into a carriage at Muzaffarpur as the result of which the wife and daughter of

Mr. Kennedy, a lawyer in Calcutta, were killed. One of those principally concerned in this outrage is at present under trial, the other committed suicide when he was arrested. The admission of those implicated is that they intended to kill Mr. Kingsford, the district Judge, who before his transfer to Muzaffarpur had tried in Calcutta several charges of sedition. This latest development of lawless conduct has drawn forth very strong expressions of condemnation from the Indian as well as from the European press. The *Bengalee* says "We think that we speak the sense of the entire community, Hindu and Muhammadan, when we say that our feeling is one of abhorrence of the terrible tragedy enacted at Muzaffarpur. Unrighteousness is not the royal road to nation-building." The note thus struck is the true one: but strange to say it has not found universal expression. One speech, at least, that appeared in the public press seemed to find excuse for what was done, while some papers passed lightly over the moral aspect of the matter, and that, apart from the sadly personal one, is the only aspect worthy of consideration. There has been, also, on the part of some who are the upholders of what is just and constitutional, a certain readiness to let the outrage pass without remark. It may be that they consider that their attitude is too well known to require formal and public expression. But, if this is the reason, they underestimate the value of their statement of complete and strong detestation of a crime so revolting to the moral sense of humanity. It cannot be well with this land till Hindu, Muhammadan, and Christian combine to condemn and to let men know that they condemn, every activity which departs from reason and employs the futile weapon of brute force. As the *Bengalee* well says "Unrighteousness is not the royal road to nation-building." It is indeed the surest road to the ruin of a people's hopes and the overthrow of the true patriot's best endeavours.

THE arrest of those concerned with the Muzaffarpur outrage has led to the discovery that in Calcutta there has been active preparation of bombs in various parts of the city. Those who have been arrested have confessed without reserve their complicity in these anarchical proceedings. They have done this in no exulting spirit, but as if revealing what was on their conscience. It may be that, as more than one Hindu has stated in private conversation, there is a feeling that in this they have acted in opposition to the will of God. The only result of this insensate deed has been that blood has been spilt, the blood of those near and dear to one who has always been a devoted friend of the Hindu in his national aspirations. It may thus be that a deplorably sad event will leave a lasting ethical impress. If it does, national life will be purer. We can make but two further remarks. One is that it is

ndeed true that only educated and not illiterate men could have studied the anarchical literature and methods which led to this outrage. But it does not follow from this that education is an aid to sedition and should be abolished. Men can misuse education in India, as they do in Europe. They can also use it to the best advantage. And that they not only can but actually do so use it is surely plain to any one who reflects that but for the vast army of educated men the government of this country would be at a perfect standstill. The other remark is that some of those who were arrested stated that the idea of a resort to force had been suggested to them by the speeches of a Bengal orator. The orator had doubtless no idea that his words would prove the stimulus of so dastardly a crime. But a man who desires his country's good, and who has the gift of stirring his countrymen by his words, must never forget the very serious responsibility which accompanies the possession of this gift. He who does not remember this is likely to prove no friend of his country, but rather its formidable foe.

LITERARY NOTICES AND NOTES.

Types of Tragic Drama. By C. E. Vaughan, Professor of English Literature in the University of Leeds. London; Macmillan & Co., Ltd.; 1908. Price 5s. net.

As its title suggests, this book deals with types of tragic drama, *i.e.*, with specific dramas of specific dramatists, rather than with the character of tragic drama as such; at the same time, the treatment and criticism of such works inevitably leads in passing to a good deal of discussion of the proper aim, methods, and ideals of tragedy. The *Types* here dealt with range from Æschylus to Ibsen, including (besides the ancients) Racine and Alfieri, Shakespeare and Calderon, Goethe, Victor Hugo, Browning and Maeterlinck by the way. To handle such themes in an octavo of less than three hundred pages is to outline, rather than to exhaust, the subject. Professor Vaughan frankly avows the popular character of the work, which is substantially a reprint of a course of lectures he gave in Leeds some eighteen months ago. But this is no necessary defect; it is simply a limitation, consciously accepted, which the reader and the critic must allow for in judging the book. The student of literature who would form some estimate of the course of development of tragedy in Europe, and of the significance of great writers who are only too apt to be to most of us great names and no more, will find the book useful and suggestive.

In the course of his discussion Professor Vaughan indicates that there has been a general trend of the development of tragic drama "from the classical to the romantic type," which he interprets as the increasing emphasis of the inward as against the outward in human life and experience. Realism, "holding the mirror up to nature," he cannot away with; the romantic artist idealises as unmistakeably as the classical—more fully, indeed, in proportion as he deals with a more inward world. We think that most readers will feel, at the close of the book, that this case has been substantially made out; and the general student of culture will see at once that tragedy has not moved alone.

We could wish Professor Vaughan had shown a greater appreciation of Euripides. He is at pains to whittle away the force of Aristotle's eulogy, "the most tragic of all the poets," by emphasising the context (so rarely quoted) in which it occurs. But it is not isolated texts that rule; and the treatment of Aristotle's criticisms is altogether too scanty, while his theory of the function of tragedy is hardly even hinted at. Measure what Aristotle meant by tragedy, and you can have little doubt that his description of Euripides as the most tragic among the poets was deliberate. Professor Vaughan's distinction of *pathetic* power from the truly tragic vein is perhaps more in keeping with modern ways of thought, and shows a discriminating insight into Euripides' power.

It would be out of place to enter on a full discussion of Aristotle's definition of tragedy, with all the issues it involves. But his emphasis of *pity* and *fear* as the emotions it evokes helps to explain his judgment of Euripides, and is full of suggestiveness for the theory of tragic art. At bottom, these emotions depend on sympathy. This is nowhere more apparent than in Aristotle's discussion of the appropriate character for tragedy, the hero who is also the victim of the plot. The poet must not bring ruin on a knave—that is appropriate retribution; nor on the perfect man—that is merely horrible. It is when we see a man of like passions with ourselves, a man in whom good and evil are mixed, involved in the toils of circumstance and destiny, reaping the fruit of his own inconsiderate haste, his own overweening ambition or pride, that the specifically tragic emotion is awakened. To examine in this light one of Aristotle's favourite master pieces, the *Œdipus Tyrannus* of Sophocles, is to learn much as to strength and weakness in tragic art. The secret of Ibsen's power lies partly in this, in what Professor Vaughan calls (in distinction from realism) his "actuality." His men and women are bone of our bone, flesh of our flesh; by no means altogether perfect, nor altogether foolish and unlovely.

But over and above the touch of sympathy, there must be the sense of righteousness, if the tragic emotion is to be perfected. The criticism of the antique tragedies, from the modern standpoint, emphasises this; and the great interpretative passages (especially the choruses) of the tragedies themselves confirm it. Blind destruction, inexorable necessity, descending on the innocent, though a familiar theme in primitive thought, cannot satisfy, but only deaden, the moral sense; it is in his keen recognition of this (in contrast, *e.g.*, with Herodotus) that the moral grandeur of Æschylus stands out. Unmerited or purposeless suffering begets only rebellion; but when suffering is seen as a purifying fire burning up the sin and shame, and leading the soul to peace, to acquiescence in the outraged laws of righteousness, we are no longer revolted but tranquillised and uplifted by the spectacle.

These canons will be found to apply to the greatest masterpieces of the greatest tragedians; and their harmony with the spirit of all the higher comedy helps us to understand, what the Greeks had an inkling of, in spite of their practice, and what it is the glory of our own literature to have achieved—the perfection of tragic and comic power in a single genius. It is notorious that Shakespeare has painted no "hero"—except, perhaps, among his minor characters. How could he? A truly heroic man would be no figure for tragedy. It is the flawed strength, the mingled clay and iron, that makes the man for tragedy—the king, with his vehemence and passionate self-sufficiency; the heroic warrior, with his susceptibility to jealous passion or to reckless ambition. Great indeed, yet not too great to be like ourselves, these men win our sympathy; and as we view their sufferings our own hearts are chastened, and our love for the highest renewed. This is what realism (often blindly) has striven after; this is what is meant by "holding the mirror up to nature." "Nothing extenuate, and set down naught in malice," is the true watchword for tragedy.

The same principles will help to interpret the progress which Professor Vaughan traces in the history of tragedy, from the outward to the inward. We of the modern, western world have drunk wisdom from many fountains, from the Hebrew no less than from the Greek. All that the Bible has done in emphasising the worth of personality, in making a man's own soul the scene of victory and defeat, in minimising the importance of circumstance, of the temporal, the external, must be taken into the reckoning, no less than more purely artistic influences, if we are rightly to appreciate this development. The *Book of Job* and all it stands for have made a difference. Probably modern criticism would set the Prometheus of Æschylus on a higher level of tragic achievement than the ancients. To them, to his author himself, he is

one who has to learn his lesson by suffering; to us, he is a sublime example of "the unconquerable will," and as such appeals to us irresistibly. The inner conflict, that tests, whether by momentary shock or the insidious wear of gradual assaults, the inmost fibre of manhood, is what supremely interests us. Action can never be wholly banished; for action spells character. But it is the man himself, as seen in all he did and suffered, above all as purified and ennobled by doing and suffering, that we really care about. The evolution of tragedy is but one aspect of the transformation that marks the whole of modern life; its counterpart is to be found in politics and social life, no less than in the region of art; its hidden springs lie in the whole movement that has so enriched and glorified the worth of human life.

Elementary Botany. By K. Rangachari, M.A., L.T. Madras: M. E. Publishing House; 1908. Price Re. 1. As. 8.

The author of this book has aimed to produce a text book for the use of teachers in Elementary Schools, such as shall aid them in the introduction of nature study to their pupils. He has aimed to give an account of the main features of plant life as seen in flowering plants, in the everyday language of Tamil-speaking people. His illustrations have been drawn only from the commonest plants such as are within the reach of all. The descriptions of the parts and functions of plants are in simple language, well expressed in idiomatic Tamil. If a text book on Botany in the vernacular is worth doing at all, this book is an example of one that is well done. The topics selected for study are within the reach of all: the language is simple: the illustrations are original, and fresh, and effective for their purpose: and the letter-press and general get-up of the book, admirable. Chapters 12, and 13, imply the use of a microscope, which few teachers in Elementary Schools, would be likely to possess, or be able to afford. A very full Glossary is added, and reveals what is the one weak point in the whole book, and what suggests the "If" used above. The terms used for the English equivalents are not, and can never be, accepted as technical terms. They are merely paraphrases, more or less carefully selected, and not infrequently secondary uses of words which ordinarily suggest quite different ideas. There is nothing in Tamil to take the place of the conciseness of Greek and Latin roots, and consequently terms meant to be technical are cumbersome and inapt. If a child has to learn a number of such terms anyhow, as a condition of the knowledge of Botany, it would have been better to have transliterated the English terms already in use, or to have left definitive terms altogether out of use, and simply followed the descriptive style, with paraphrases that made no pretence of being definitions. There are of course many definite

technical terms for plants and parts of plants in Tamil, but they have to be hunted out of treatises that are not in any sense scientific, and when obtained have still to be learned, without any of those helps which the roots of Greek and Latin render.

Historical Atlas of India. By Charles Jopper, S.J. London, New York, Bombay and Calcutta; Longmans, Green & Co.; 1907. Price Rs. 2.

THIS Atlas is intended "for the use of High Schools, Colleges, and Private Students." It is framed on the right lines: the twenty-six maps are preceded by sixteen pages of introduction, setting out the history which the respective maps are to illustrate, and furnishing the student with copious references to historical works. The range of the maps is from Alexander's Empire in 326 B.C. to the Indian Empire in 1907 A.D. There are special maps to illustrate the early Mahratta History, the struggle of the English and French in the Carnatic and the like, as well as the general distribution of India at different dates, and the growth of British territory and influence.

Unfortunately, the printers have not carried out the author's directions; and we marvel that the proofs should have been allowed to pass. We do not speak of small mistakes, though "Assam" for Burmah in the Index of maps might have been avoided, and "Protectet" is a sad blemish on Map 4. But in several cases the colours, which are one of the chief elements of value in such maps, are very poorly done, and by no means easy to identify; while in one map (No. 17) they are actually wrong. According to the key, the "Sphere of French Influence" is coloured pale blue; but we have searched the map in vain for the smallest scrap of that colour. It is a great pity that an excellent design, which would have met a real want, should have been so poorly executed.

English Essays. Materials and Models for Composition from the Great Essayists, selected and edited by J. H. Fowler, M.A. Macmillan & Co.; 1907.

This is a laudable attempt to press the recognised essayists of old into the service of imparting lessons in composition. The difficulty of teaching composition is so great that we turn wistfully to every new book, and cordially welcome even the most insignificant departures from the beaten track. We therefore welcome the present volume, but we cannot feel that it has done more than put an additional volume into the hand of the teacher, which may be useful in presenting the old essayists from a slightly new standpoint. It has not yet found out the royal road to impart the art of correct composition.

LITERARY NOTES.

THE *Times* in its literary supplement of the 15th May gives the place of honour to a review of *The Life and Letters of Herbert Spencer*, by Dr. David Duncan. The reviewer says that Dr. Duncan "has executed a delicate task with skill and discretion." The narrative, which is described as straightforward and unpretending, is regarded for many purposes as final. We congratulate Dr. Duncan on the successful completion of the work.

THE second part of Mr. John Davidson's trilogy of dramas, *God and Mammon*, must be an appallingly blasphemous production. Mr. Davidson, with the lordly contemptuousness of the super-man, proclaims that Christendom is to be utterly abolished. The *Times* escapes from dealing too minutely with the situation by taking the poet much less seriously than he takes himself, and by paying his blank verse the compliment of having "considerable dramatic merit." It expects the would-be prophet, who would prefer martyrdom to neglect, to be taken aback by "a sincere and deliberate compliment."

THE character of Davidson's dramas calls to mind an article in the *Edinburgh Review* for January last on 'Religion in Literature.' It for the most part treats the subject in connection with the Greek drama and the Elizabethan. The writer makes a strong claim in favour of what not very happily he describes as the 'religiosity' of the Greek drama. In Shakespeare he holds "there is nothing irreligious," but he thinks "it would be difficult to maintain that there was any decided religious element" in his plays. We scarcely think the *Edinburgh* reviewer gets at quite the right point of view; but the article is suggestive. Had he desired to establish the irreligious or atheistical character of the English drama, Mr. Davidson's play apparently would have been a good find.

ONE would have expected that every question connected with Nelson's famous signal at Trafalgar would long ere this have passed beyond the region of controversy. But no. The point remaining in dispute is interesting, but not of moment. Nelson signalled to his fleet, 'England expects that every man will do his duty.' Of that fact there is abundant evidence. But what flags did he use to convey the signal? It has hitherto been supposed that he used those that according to the code are described in the signal-book approved by the Admiralty in 1799: but Mr. W. G. Perrin, librarian of the Admiralty Library, has discovered that changes were made in the Code between that year and

the memorable 21st October, 1805. Accordingly, recent historians and others who have sought to reconstruct Nelson's signal literally have fallen into error.

THE *London Quarterly Review* can make a subject that may appear to be dry and unattractive wonderfully interesting. As examples, take two or three of the articles in the April number. Professor J. H. Moulton makes out an unanswerable case for the speedy exploration of Egyptian rubbish-heaps. "In ten years more it will be useless to send explorers to rescue from beneath the Egyptian sands the documents that have slept there for so long. The great dam at Assuan......has throughout Egypt raised the damp level, below which the frail papyri buried there cannot survive." The finds of Drs. Grenfell and Hunt show what treasures may be discovered. Then, the article on 'Pragmatism' by Mr. Eric S. Waterhouse is most readable. Professor William James has made the term familiar, but it was Mr. Charles Sander Peirce who in 1878 gave the name to "the attitude of mind which contends that the sole significance of thought for us is the effect it is fitted to produce in conduct, whilst conceptions which make no practical difference to conduct may be ignored." Pragmatism ought to come as a healthy corrective to much Hindu speculation. Again, Mr. E. E. Kellett writes a most trenchant criticism of the methods of training and examining teachers that are followed in England. Reform in these must, however, he maintains, be preceded by "another and far more wide-reaching reform." "It is useless to dream of making training at once compulsory and efficient, so long as the candidate has before him the prospect of the mere pittance now doled out to most secondary masters."

MR. JOHN MURRAY, the publisher, has won his case against the proprietors of the *Times*, being awarded £7,500 damages. The *Times* had published a letter, written by a member of its own staff, in which it was said with reference to the price at which Mr. Murray had published *The Letters of Queen Victoria* that he had "exploited the great personality of Queen Victoria for his own ends." The writer of the letter asserted that the publisher had made thirty-two shillings on each copy: in the evidence it was brought out that the profit per copy was only two and three pence.

THE fourth instalment of the late Professor Masson's 'Memories of London in the Forties,' which appears in *Blackwood's Magazine* for May, is valuable for the light it throws upon Carlyle's home life at Cheyne Row. Young Masson was admitted to the closest intimacy

by both Carlyle himself and his wife, who were plainly attracted by the sturdy, forceful and capable Scot, determined to find a career for himself in London.

A NEW edition of Mrs. Sutherland Orr's *Life and Letters of Robert Browning* has been published by Smith, Elder & Co. The work has undergone revision at the hands of Dr. Frederick G. Kenyon, so that once again it is the authoritative 'Life' of the poet.

SCIENCE NOTES.

WHITE ANTS are so destructive that reliable information as to the best way of getting rid of them is to be welcomed. This is given in a circular which has just been published by Mr. E. E. Green, Entomologist to the Government of Ceylon. Mr. Green says that nothing short of extermination of the nests is of any use. When white ants are discovered in a house a careful search should be made for the nests, which may be some considerable distance away, communication being by subterranean passages. If no actual mounds are found, all suspicious-looking holes in the ground must be marked out for treatment. Two methods are recommended, one being to plug the main openings of the nest with tar soaked in carbon bisulphide and close all the holes with clay, and the other to fumigate with sulphur and arsenic. The former is the simpler process, and answered admirably when tried at the Royal Botanic Gardens, Peradeniya. The liquid is very volatile, and the vapour, being heavier than air, sinks to the bottom of the nest, displacing the air in all the galleries and chambers, and rapidly proving fatal to their occupants. The drawbacks to this method of getting rid of white ants are the difficulty of obtaining the liquid in sufficient quantity and its dangerously inflammable character.

THE other method of exterminating white ants, by fumigating with sulphur and arsenic, is most effectively carried out by means of a special apparatus invented in South Africa and called the Universal Ant Exterminator. This apparatus which can be obtained from Messrs. P. Henwood and Son, Durban, consists of a small charcoal furnace and an air-pump. A flexible nozzle is pushed into the main entrance of the nest and all other holes are plugged with clay. Some glowing charcoal is now placed in the furnace, a spoonful of the mixture (white arsenic 85 per cent., sulphur 15 per cent.) is thrown on the charcoal, and the lid is fixed tightly on the top. The pump is then worked, forcing the vapour into the nest and through all the ramifications of the galleries. Little jets of smoke will probably be seen, rising from crevices and other

openings. These should be at once stopped with clay or pounded earth. The pumping is then renewed and after a few minutes the nozzle may be withdrawn and the hole plugged up. The nest should be left undisturbed for a week and the mound may then be levelled. In a few cases there may be signs of reviving life and a second fumigation may be required, but this very rarely happens.

THE exploration of the higher strata of the atmosphere has disclosed the fact that at a great height there exists an isothermal or relatively warm stratum. The inversion of temperature was first discovered in 1901 by M. Teisserenc de Bort with the *ballons-sondes* sent up from his observatory at Trappes, near Paris. Since then, almost all the balloons which have risen more than 40,000 feet above central Europe have penetrated this stratum, thus determining its lower limit. Its upper limit, however, has not yet been determined. Mr. Dines has found that over England the height of the isothermal layer averages about 35,000 feet, with variations from the mean of nearly 50 per cent, Professor Hergesell, who made use of *ballons-sondes* over the Arctic Ocean, near latitude 75° N., during the summer of 1906, found that the minimum temperature occurred at a height of 23,000 feet.

A SIMILAR exploration of the higher atmosphere has been carried out at St. Louis, U. S. A., by Mr. Lawrence Rotch. The following are examples of the results obtained by him last year:—October 8, the minimum temperature of −90° F. occurred at 47,600 feet, whereas, at the maximum altitude of 54,100 feet the temperature had risen to −72°; October 10, the lowest temperature of −80° was found at 39,700 feet while −69° was recorded at 42,200 feet. This shows how the height of the isothermal layer varies, a descent of nearly 8,000 feet being recorded in two days. Attempts have also been made to determine the height of the layer in the tropics, but so far without success. Mr. Rotch considers that, if, as seems probable, this layer does exist in the tropics, it must lie at a height exceeding 50,000 feet, from which height it gradually descends towards the Pole, at least in the Northern hemisphere.

A VIVID account of the experiences of Lieutenant Shackleton's expedition in the Antarctic ice is given in a letter by Professor Edgeworth David, which is published in *Nature*. After passing through the belt of Polar Calms, they met, not pack-ice, but countless great tabular icebergs. "It was like threading one's way through the streets of Venice with the Doge's Palace and blocks of buildings represented by the purest white alabaster inlaid with liquid sapphire and resting on a foundation of limpid emerald. The bergs were mostly

about 50 to 80 feet high, rarely over 100 feet; many only about 30 or 40 feet high. Often we had to pass close between them, with a wall of ice on this side and a wall of ice on that." The width of this belt was fully 100 miles, and, after passing through it, they reached the Great Ice Barrier. "It is a sight that beggars all description. Imagine a continuous wall from Land's End to John o' Groats, 500 miles long and 100 to 200 feet high, the exquisite blue of the crevasses contrasting finely with the dazzling white of the weathered ice on either side of them."

A USEFUL book on Evolution has been compiled by Professor V. L. Kellogg, entitled *Darwinism To-day*. It consists chiefly of copious quotations from the works of recent writers on evolutionary subjects, classified according to the various theories that they favour.

A BULLETIN has been issued by the University of Wisconsin, describing the conditions necessary for growing lucerne. The development of the plant depends on the presence of the proper bacteria in the soil. It is accordingly recommended that land, on which it has not hitherto been grown, should be inoculated by scattering on each acre about two tons of soil from old lucerne land.

A REPORT on the recent work of the International Bureau of Weights and Measures has been issued by Dr. Guillaume. MM. Benoît, Fabry and Perot have re-determined the value of the metre in terms of the wave-length of the red radiation of incandescent cadmium in dry air at 760 mm. pressure and at the temperature of 15° on the normal hydrogen scale. The metre is found to be equal to 1,553,164·13 wave-lengths, a result which differs from the earlier determination of Michelson and Benoît by less than 1 in 10,000,000. Dr. Guillaume points out that this shows that the interferential method of linear measurement can lay claim to a degree of accuracy far surpassing that attainable with the best micrometer microscopes. MM. Chappuis and Guillaume have re-determined the weight *in vacuo* of a cubic decimetre of water at 4° C., and obtained the value 0·999972 kilogram. Hence it follows that a gallon of water occupies 277·42 cubic inches and that a cubic foot of water weighs 62·288 lb.

WITH reference to thermometry, the Bureau reports that the normal scale of temperature adopted by the International Committee in 1887 is practically in perfect agreement with the absolute thermometric scale. The most reliable thermometers have been found to be those of Baudin, which are subjected to a preliminary course of artificial heating

in the vapour of sulphur. It has been found that thermometers treated by this process acquire almost perfect stability.

It is proposed that a metric carat of 200 milligrams should be adopted, instead of the present value used by the trade, *viz.*, 151½ carats to the ounce Troy, which is equivalent to 205·3 milligrams.

RECENT PERIODICAL LITERATURE.

The May number of the *Contemporary Review* is on the whole a very interesting one. It opens with a political article entitled 'Affairs in Transition,' by Mr. J. A. Spender. Referring to the death of Sir Henry Campbell-Bannerman, Mr. Spender says that while the country is not lacking in men to place at the helm of State, a sense of heavy loss must hang over the Liberal party at the moment of parting with the man who led it through the wilderness to its victory. It is impossible, he says, to define in a word the relation which Sir Henry had established with the Liberal party and with the country, but fortitude was perhaps the most commanding element in his character. Straightforwardness and simplicity were other distinguishing elements, and in the rare simplicity of character which Sir Henry Campbell-Bannerman possessed, Mr. Spender says he resembled the late Lord Salisbury more than any other statesman of recent times. Sir Henry had a warmer temperament, however, than Lord Salisbury. Summing up his good qualities Mr. Spender says:—

"He was not only a very able man, but he was also a very accomplished and gifted man. His speeches were admirable in their literary form, he was swift and ready in repartee, he had a mind stored with good things. If he stood before the public as a homely man, it was not because he lacked culture, but because his instinct for the simpler human relations was by so much his dominant quality. He made no claim; he took prosperity and adversity with the same equal mind, he was entirely without resentment. I think it may be said that his career was creditable alike to him and to the public. It shows the value in this country of the upright civic qualities, and it affords a shining example of the power of character and courage to overcome prejudice."

Mr. Spender does not say very much about Sir Henry Campbell-Bannerman's successor in office, but he believes that the idea that Mr. Asquith is a cold, hard man, who works with the precision of a legal or logical machine is a myth that will quickly be dispelled. At the present time, he says, light rather than heat is the great need, and the leader who can simplify and concentrate is the leader required. He suggests that Mr. Asquith has these qualities and says the Liberal party, if it is wise, will let him use his capacity in his own way The work of the party in Parliament for the remainder of the present session must be mainly a work of clearing up, so that a fresh start may be made on broader and simpler lines. This being done, the work of next session will be to develop a unified social policy out of old-age pensions, poor law reform, and the various proposals for dealing with unemployment, and to bring all these questions into their right relation to each other. The work to be done in the country is to make the Free Trade propaganda the equal of the Tariff propaganda, and to make clear to the people all that is at stake in the proposed Fiscal revolution. On these two lines, Mr. Spender says, the Government may finish its career with credit, and put its case to the country in a powerful and effective manner.

To Indian readers the most interesting article in this number of the *Contemporary* will be Mr. J. N. Farquhar's on 'Christianity in India. "Is Christianity destined to become the religion of India?" Mr. Farquhar asks. If we look at the

latest census tables in the light of the history of India, the question, he says, seems almost ridiculous. For, in spite of the fact that there has been a Christian community in Southern India since the third century at latest, and, in spite of the work done by Roman Catholic and Protestant missionaries in the last three centuries, the Christians of India number only one per cent of the population. Is it possible, Mr. Farquhar asks, to get at the reason why progress has been so exceedingly slow? It is the purpose of his article to show both why progress has been slow and why there is reason to believe that the obstacles which have hitherto retarded progress are in the way of being removed. He points out in the first place that the resistance of outside influences by means of strict adherence to ancestral custom became quite early one of the chief characteristics of Indo-Aryan Society, and that all through the centuries Hindus have instinctively acted on this principle. The application of this principle led to the establishment of the caste system, the protective power of which was increased by the development of the doctrines of Metempsychosis, *Karma*, and *Maya*. Hinduism, says Mr. Farquhar, became what it is in a struggle to maintain itself against alien systems, and in the struggle developed a defensive armour which is without a parallel in the history of religion. Will this defensive armour last? This, he says, is one of the most significant questions that can be asked to-day.

Mr. Farquhar proceeds, therefore, to discuss the evidence available that might enable us to answer the question. The most noteworthy fact in recent Indian history, he says, is the intellectual and moral upheaval which has produced the modern educated Hindu. This movement has as yet scarcely touched the common people, but the educated classes are so numerous and wield so much power everywhere that the significance of the movement is very great indeed. The more noteworthy features of the movement are the desire for reform, educational enthusiasm, passion for freedom, the demand for equality, the new attitude towards women, and the new humanitarian feeling. These new ideas and forms of feeling are the things which the modern Hindu cares most for, and they show that it is no dilettante movement that is in progress, but an intellectual and moral upheaval of volcanic energy. They show also, Mr. Farquhar holds, that the protective armour of Hinduism has at last been pierced. The modern spirit has seized the very citadel of the Hindu mind and has filled it with a garrison of its own.

As to the part which Christianity is playing in this movement, Mr. Farquhar says it is scarcely necessary to point it out. There can be no question, he says, whence come the ideas of progress, freedom, the dignity of man, the equality of all men before God, the sacredness of woman, the passion for helping all in distress. What, then, are the results of the movement in the sphere of religion? There has been a great religious upheaval, just as there has been a great intellectual and moral upheaval. The most prominent feature of the religious upheaval Mr. Farquhar finds to be its *opposition* to Christianity. This opposition is, however, accompanied by *simulation* on a large scale, which is visible on all hands. The whole movement on the religious side is a *Revival*—a revival, Mr. Farquhar says, which finds a close parallel in the great revival which the Pagan faiths of the Roman Empire experienced in the early centuries of the Christian era when the Christian attack was at its height.

Proceeding to analyse the situation more closely, he finds that the forces which have produced the present movement in India began to operate powerfully early in the nineteenth century. The chief of these were the introduction of English education, the forms of Christian activity introduced chiefly by Protestant missionaries, and the adoption by the Government of India of the spirit and policy now traditional. Mr. Farquhar points out how largely Protestant missions have contributed the vital energy by which the present movement has been kept alive and developed, and calls attention to the significance for the future of Christianity in India of the force now resident in the Native Pro-

testant community.' This community, he says, is by no means perfect, but it is alive and is steadily growing in spiritual power. One of the chief problems at present confronting the Christian church in India is the winning of the great middle classes, among whom education has made but little head way, and in the solution of this problem, Mr. Farquhar believes, the Native Christian community is destined to play an important part. Mr. Farquhar, we need hardly say, does full justice to the work that has been done and is being done in missionary schools and colleges. Altogether his article is worthy of the attention of all who are interested in the future of India.

Another article which deals with India, though incidentally rather than directly, is 'Ancient Wisdom and Modern Knowledge' by that very suggestive writer, Emma Marie Caillard. It is sometimes said, this writer remarks, that the civilisation of the West, which Westerns fondly believe to be the greatest and most enduring of all time, is doomed like its predecessors to decay and disappearance. In some respects, she says, it does show signs of exhaustion and senility, and were it not for a single factor in the case we might admit that it must go the way of all its predecessors. This factor, however, is of such supreme importance and such wide application that it changes the whole aspect of the situation. The ancient civilisations were confined within strict limits, and when the old ideals and methods became used up and needed to be supplemented, extended, and, in certain respects, superseded, the originating races were unable to supply these requirements, and the lack of intercommunication prevented sufficient accessions of fresh thought and experience from without. Western civilisation, on the other hand, has in every region of thought and activity passed beyond the possibility of isolation and, therefore, of death from inanition. Names and places and centres may supersede one another, but, as a whole, this civilisation is as bound to live on as others have been bound to perish. While it gives out its life it is also drawing from the universe of humanity the revivifying and regenerating elements of which it stands in need.

The writer finds an example of this process in the assimilation and modification by extreme Western thought of the ancient wisdom of the East, more especially of India, and her article incidentally shows that in the West there is a movement in progress which is in many respects the converse or the complement of the movement described by Mr. Farquhar. Her main purpose is, however, to plead the cause of subjective science with those whose devotion to the objective method prevents them from recognising the claim of the subjective method to be also scientific. She has no desire to minimise the great results that have been achieved by objective science, but she says it has its limits, and that beyond its domain lies "a sphere which it cannot penetrate, but which, nevertheless, most nearly concerns mankind and into which raids are made from time to time by irresponsible pioneers, who are regarded with more or less discredit because they stumble upon laws of which they do not know the scope or significance, and consequently misapply and abuse them." It is time, she says, that subjective science "should be given its proper place and its due regard, that it should be allowed, as objective science is allowed, to make use of its own appropriate methods, and be tested by its own appropriate tests, and that the two ways of approaching truth should be seen in their right perspective, as convergent and not divergent." Objective science, she says, has now reached a stage where it is within measurable distance of shaking hands with subjective science. The objective method being characteristic of the West and the subjective method of the East, it is becoming every day more evident that the prophecy contained in Kipling's famous line is based on incomplete evidence, and that East and West are after all destined to meet.

Sir Oliver Lodge, who is a remarkable illustration of what may be called the union of East and West, contributes a lecture which he delivered in February last at the Royal

Institution. The subject of the lecture is 'The Ether of Space'—a subject in Sir Oliver Lodge's opinion with a psychical as well as a physical interest. In the present lecture he seeks to indicate in a popular way the chief lines of evidence on which the existence of the ether of space is believed in, and on which our knowledge of this medium is based. He adds a few very interesting supplementary remarks concerning the density of the ether.

Mr. L. March Phillips contributes a very interesting and suggestive article on 'The Function of Modern Art Criticism.' We often hear, he says, that the critical faculty must follow the creative; and the history of the great creative epochs of the past seems at first sight to confirm this. But, says Mr. March Phillips, the mere fact that the creative faculty, in the periods of its highest activity in the past, has proceeded on its own intuition and without aid from the critical faculty is not in itself proof positive that it must always proceed so. Suppose, he says, it were shown that circumstances during the Greek and Renaissance movements were such as necessarily to keep before the eye of Art one fixed and definite standpoint, and moreover were such as to impose certain salutary restrictions and limitations, so that it was impossible for the artist to wander into exuberance and redundancy, then it might not seem unaccountable that those movements should have developed in the way they did, with such coherence and sense of purpose, even though they had no conscious critical reasoning to aid them. And supposing it could be shown, Mr. March Phillips says, that in our day circumstances are changed, that the fixed and definite standpoint has been swept away and the salutary restrictions and limitations have been removed so that these influences no longer operate towards the evolution of an Art epoch, then the critical faculty might appear in a different light. The change of circumstances thus supposed is just what the history of Art and of painting in particular reveals. The limitations in early Renaissance painting are limitations in intellectual development, and one main effect of the great intellectual awakening which dates from the Renaissance was the power to see in an intellectual way, with a new exactitude and discrimination and with an enhanced comprehension of the reality of the things looked at. With this intellectual realisation of things came the power to reproduce them pictorially in their real likeness; hence, it is the peculiarity of modern Art that to an entire doubt as to its own aims and principles it unites an extraordinarily highly developed gift of manual dexterity and great technical knowledge. To build up a code of laws which shall answer the purpose of the old executive limitations in controlling and concentrating the creative faculty is, says Mr. March Phillips, the task cut out for modern Art criticism.

Lieutenant-Colonel F. N. Maude discusses the effect which the new electric ordinance is likely to exercise upon the tactics of land warfare; Mr. D. C. Pedder criticises the attitude of many English church clergymen to the drink question; Sir Algernon West, *apropos* of a plan for prolonging the period of available daylight, gives a brief account of former attempts to reform the calendar; Mr. Stephen Paget makes an effective reply to Mr. Stephen Coleridge's article on vivisection; and Dr. Dillon in his article on 'Foreign Affairs' deals with the Macedonian question and the Amur Railway Bill. To the Literary Supplement 'Museus' contributes an article on 'Shakespeare and the Life to Come,' and Mr. A. M. Buckton a poem entitled 'Watchers at the Sepulchre.'

The Bishop of Manchester contributes to the *Nineteenth Century* his views on the present stage of the Education Question. He is doubtful as to the present desire for compromise; a solution not based on justice is not likely to be permanent. Undenominationalism is mischievous, for the Christian Society is of the essence of Christianity. "Facilities" would break up the unity of school classes; amateur teachers would not be successful, and professionals would be costly. A hostile Head Teacher could do much to exclude instructors of particular sects.

He denounces contracting-out on the ground that it is not democratic: here we find it difficult to follow him, certain types of religion are not democratic, and, further, it is not yet established that Great Britain is democratic.

He proceeds to construct a solution of his own. Religious teaching must not be endowed, those who wish their children to receive all their education from members of their own communion should provide schools, and as compensation, might be allowed to appoint their own Head Teacher. In all schools, religious instruction is to be provided by the denominations; but in towns care should be taken to diminish the number of denominations teaching in each school. The teachers are to be attached to the staff of the school. Rent should be paid for schools used by more than one denomination. The chief objection to this plan is the cost. "There remains the question of single-school areas. The plan most accordant with justice would seem to be that the Local Education Authority should build its own school, and should allow that school to be used for religious instruction during school hours by each denomination or group of denominations. The question of the use of the school teacher out of school hours is not quite so simple as it is often represented to be. It would probably make for peace, and for fairness in scholastic promotion, if his services were not used by either side on the five school days. It is sad that it should be so, and that a competent and willing teacher should be muzzled; but it is doubtful whether the discord which might arise out of the permission to teach, and out of the suspicions of corrupt influence, be not worth avoiding, even at this heavy price."

This scheme, the Bishop says, fulfils the following requirements: (1) it makes for continuous and consistent religious instruction in each school; (2) it tends to bring that instruction into harmony with religious life outside the school; (3) it imposes no part of the religious instruction on the rates and taxes; (4) it throws open all publicly paid teacherships to all teachers without distinction of creed, except in the cases where the school is entirely of one religious character, and the building provided by the denomination without charge; (5) with that single exception, it places in the hands of the Local Authority the entire disposal of all teacherships the salaries of which are drawn from public funds; (6) it gets rid of all the problems, religious and political, which surround the existence of undenominational teaching; (7) it is perfectly honest in its treatment of School trusts.

Teachers' salaries should be fixed by the Board of Education. The control over educational matters should be given to the local university and a Director of Education appointed by it.

Sir Thomas Whitaker, who was chiefly responsible for the drafting of the Licensing Bill, replies to Mr. Pratt. We need scarcely follow him in his detailed argument. His most important point is that the high death-rate of publicans shows that facilities increase drinking. Among occupations which have a high death-rate are dock and wharf labourers, costermongers, cart and omnibusmen, musicians; while fishermen, agricultural labourers and engine-drivers have a low rate of mortality, in spite of their exposure to the weather. He quotes from Mr. G. R. Sims in the 'Black Stain' "The hellish tortures which have been inflicted on over a million little children in this our England are chiefly due to alcoholism in the home."

If the Licensing Bill will not diminish drinking, why do the brewers oppose it? "We cannot have at one and the same time no decrease in consumption, a higher price for beer, and ruined shareholders." Sir Thomas thinks that the difficulty as to Clubs will, if due vigilance is exercised, prove to have been exaggerated.

Mr. Ellis Barker writes again on the Naval Policy of Germany. Great Britain, he tells us, has become a hewer of wood and a drawer of water to Germany; there is no unemployed question in Germany; German wages are on the average as high as British wages, if not higher; five private German builders have declared they are able to lay down every year seven-

teen Dreadnoughts; these are some of the startling statements he makes. He even uses Sir William White's cordial support of the Government's policy to prove that they are starving the Fleet. After this, he must not be surprised if we do not accept his statement that a strong tariff will make war impossible on the part of Germany.

Mr. Bram Stoker gives some information to help us to form an opinion on the practicability of a National Theatre. The initial outlay and annual loss on such a theatre he estimates from the experience of Sir Henry Irving at the Lyceum from 1878 to 1898 to represent £1,700,000 of 2½ per cent. Consols. He considers that actors not on the staff of the National Theatre would lose, but his argument is scarcely adequate. The laws would have to be framed and the director chosen with very great care.

Mr. A. P. Nicholson in 'Shelley contra Mundum' shows that the poet remained a convinced atheist.

Dr. Cheyne writes on 'The Decline of the Kingdom of Judah.' The article is meant to be regarded as a development of some sentences in a contribution to The Historians' History of the World. It deals with the relation of Judah to N. Arabia; Jerahmeel, though present, is in the background.

Mrs. Margoliouth replies with vigour to Mrs. John Massie. In free countries women must be allowed to work for their own support; and due wages cannot be secured unless they have the vote. The statistics of murder and suicide show that man betrays his trust and the inequality of the divorce laws shows that his consideration for woman is not yet adequate. As to the *sphere* argument, the division of labour between men and women has required continual re-adjustment.

Mr. Norman Pearson gives us the life of Lady Catherine Hyde, afterwards Duchess of Queensberry who was born in 1700 and died in 1777; she was a literary patron of some importance.

Mr. W. E. Hodgson contributes an article on Fly-fishing, in which, partly from mischief, he derides the opinions of the dry-fly devotees. Fishing with worm, even, may do good by removing old and cannibalistic males.

The Commissioner of Limassol gives an account of some people in Cyprus who are at once Muslims and Christians.

The Hon. Mrs. Bertrand Russell tells us of the St. Pancras school for mothers. One of its objects is by providing nourishing but cheap meals for women to secure the good health of their babies.

'Suffragists, Peers, and the Crowd' are discussed by Sir Martin Conway. The Lower House is no longer a deliberative body, its members being fettered by party bonds, and election pledges. The object of the party organizer is to form a crowd, and a crowd is not a reasoning entity; it is made up of emotions, and emotional exhortations alone appeal to it strongly. The parties in the House are strongly organized crowds. The function of the House is to represent the crowd, and so foresight and insight are not to be expected of it. Women form part of the crowd and so should have votes. The House of Lords is not a crowd, it consists of individuals and so forms a useful, if uncertain, barrier to the otherwise unlimited power of the Cabinet.

'Diplomatic Dreams and the Future of Macedonia,' by Mr. Noel Buxton is not easy to summarise.

In Macedonia the beauties of nature make it easy to forget the tragedies which take place almost daily. Certain European Powers are interested to maintain the *status quo*; and France is the only continental country where there is full knowledge, and emotion is more a luxury than a spring of action. In Britain, sympathy is fatigued and excuses are eagerly lutched at.

In 1903 Russia and Austria were given a mandate and since that time have been elaborately doing nothing. Last year, Sir Edward Grey said he could not move; and the Austrian Foreign Minister, Baron von Aehrenthal, thought the time was fitting for his railway scheme. The results have been astonishing; other railway schemes have been brought forward, and the destruction of the unrighteous equilibrium, has allowed Sir Edward Grey to take decisive action.

In the last article, 'Persuasive Socialism,' Mr. W. H. Mallock criticizes the schemes of Mr. Wells and Mr. Ramsay Macdonald. Mr. Wells repudiates the Socialists' attack on capitalism; the fundamental principle of Socialism is that the government of the world is determined by an evolutionary force, of which the State is to be the instrument. The old ideasas to parentage must be changed. Transit and the necessaries of life should be provided by the State. The stimulus will be service, not gain; yet Mr. Wells would retain that, and all the other motives that drive the world at present. The home would be as it is to-day, but without parental authority. Private property will remain much as it is, but 'freehold rights' and property rights in 'accumulated industrial resources' will disappear. The chief difficulty in Socialism is to preserve liberty. The Marxian system will not do. Private enterprise in printing must be allowed; the Fabian Society are on the right lines but more knowledge is required, and the emotional strength of the masses is required for driving force.

Mr. Ramsay Macdonald has no immediate programme of proposals, and no belief in model socialistic communities. Of distinctively socialistic schemes the only pressing one is the transfer of taxation to unearned incomes.

Mr. Mallock, points out that the' middle classes, according to Mr. Wells, are to be crushed out, to remain as they are, or to become salaried officers instead of independent business men. These contradictions are required to serve the purpose of his argument. Mr. Wells's views on the family we have already mentioned. When he comes to the construction of the State machine, he finds it necessary to tone down his theory in most places, so that little is left save nationalisation of the principal industries.

Mr. Ramsay Macdonald is not so definite, and so avoids making so many mistakes as Mr. Wells. Mr. Mallock's criticisms are three: taxation of unearned incomes after railways &c., are capitalised is unjust and misguided, and the question of who are to be the "bottle-washers" is not one lightly to be dismissed. "If we jumped" says Mr. Mallock, "into Socialism, we shall doubtless be jumping into a bog: if we slide into the bog down an inclined plane, we are evolutionists, and the bog, when we get to it, will turn into a foundation of rock."

In the *Fortnightly Review* for May recent books and new editions receive a good deal of attention. 'Dickens as a Journalist' is the subject of a very interesting article by the editor of the *Dickensian*. Probably, this is an aspect of the novelist with which many of us are unfamiliar; but through the novels we have become acquainted with 'Dickens the man,' and we have no difficulty in recognizing him here. The subjects of his magazine articles were such as we should expect him to choose, and throughout we see the spirit of the Humanitarian and the Reformer, whose earnestness of purpose is but the more evident because clothed in a garb of humour. We find him pleading the cause of the children, advocating the reform of public institutions, and speaking wise words on education; and we rejoice, after the intervening space of time, to think how much has been actually done—and not a little as a direct consequence of his brave work.

The issue of a complete edition of the works of Oscar Wilde forms the occasion of an article by Mr. St. John Hankin on that writer's Collected Plays. "Wilde as a playwright was always an imitator, rather than an original artist. In him, in fact, the faculty of imitation was carried to a point that was almost genius. . . The fame of Wilde's comedies does not rest on his plots or his construction. It rests on his gifts of characterisation and of brilliant and effective dialogue." Yet, "Wilde despised the drama, and the drama avenged itself."

'La Nave' is a tragedy by Gabriele D'Annunzio, the plot of which Mrs. Arthur Harter recounts and criticises. The scene is laid in pre-Venetian times, and 'The Ship' is the symbol of the glorious Queen of the Adriatic, the Venice of the future. A tragic story of passion and intrigue is interwoven with that of the launching of the Ship; but throughout the poet's

desire is to dwell on the maritime greatness of Venice, and to inspire the Italy of to-day with the ambition to "let the future copy fair the past." The practical possibility of such an event would be an irrelevant question for the critic to raise.

Then, Mr. M. A. R. Tuker contributes a short but suggestive article on 'Italian Realism and Art.' "Does the idealist or the realist produce the greatest art?" he inquires; and the conclusion arrived at is that Art "is a middle term, scouting the idealist hypothesis, on the one hand, and transfiguring the realist's realism on the other." To this is attributed the fact that Italy has been *par excellence* the land of Art in modern Europe; for the Italian is free not only from the 'prevenient Idealism' of the Anglo-Saxon, but also from the 'crude realism' of such Frenchmen as Zola. Perhaps, the idealist might claim for this 'transfiguring' the name of true idealism in art; but, at any rate, he will rejoice to find that the 'real' is not here identified with the actual in its crudest aspect. That this is too often done is seen when we turn from Realism in Art to Realism in Literature as depicted in another article -or 'Causerie'—'On Some Recent French Books.' While one cannot deny that the problems which such books deal with have their basis i reality, it is good to remember that the real is not always in such painful conflict with the ideal. The question is largely one of emphasis; and the general impression received, is that contemporary French fiction deliberately turns its attention to whatsoever things are unlovely and of evil report.

'The optimism of Metchnikoff' as embodied in a recent volume of 'Essais Optimistes' is discussed by Mr. F. Carvel. The book contains both an endeavour to suggest the means by which human life may be improved and prolonged, and an attempt to found an optimistic philosophy of life. The former is scientific, and deals with facts; while the latter is concerned with theories, and carries us on to highly debateable ground. An interesting feature is Metchnikoff's "noteworthy attempt to give to men a prospect of a happy voluntary termination of existence, instead of the unhappy, because generally involuntary, end, which has hitherto been their lot." The religious man will be far from satisfied with such scientific attempts to meet 'the last enemy.' And among those who agree most heartily in the optimist view of life as a thing to be desired and cherished, there will be many who will prefer the kind of longevity desiderated here, the lot of the 'high man' who

> 'with a great thing to pursue
> Dies ere he knows it.'

Most of the other articles this month are more or less direct continuations of subjects taken up in previous numbers. Dr. Crozier gives his third 'Challenge to Socialism,' to which Mr. Ramsay Macdonald, M.P., will reply in the June issue. Dr. Crozier is a practical politician; he sees the multitudes scattered abroad as sheep having no shepherd and is moved with contempt for them. The 'reconstruction of society and government' which the socialists propose is condemned for two general reasons.

In the first place, it is based "on the individual opinions of the great masses of men," instead of those of the leaders of political opinion in the State. This contravenes the principle that *they who nominate, govern*, a principle which Dr. Crozier considers to be of immense importance. Like the old Roman maxim of *divide et impera* it is a principle which "has been unconsciously acted upon by practical statesmen since the world began. In the old Roman Commonwealth the Senate nominated the officers of State, and dictated all the legislative measures; flinging only the offal of government, the veto, to "the People," as an illusory sop—a choice of *alternatives* merely, any one of which was acceptable to the governing body who *already* held all the trumps." So in every joint Stock Company, and in every state, though each particular voter were a Solon, and each member of Parliament a Demosthenes, the masses of men are doomed *by Man's constitution*, says Dr. Crozier, to go in herds under the direction of leaders. Those who nominate the leaders are those who govern, and that is why in most countries it is the King alone who

governs. The incompleteness of Dr. Crozier's principle is so obvious, that one is just a little bewildered when he says, that "the consequences of its recognition will be as great for the next century as were the teachings of Rousseau for the last." But he explains himself when he tells us this is "a maxim which, as it took me some thirty years of diligent search to get my eye on it, I naturally regard as of capital political importance."

The second error is that the socialists do not possess the 'central power'. It follows from the first. The masses do not possess power any more than wisdom. Socialism may come, but it will not be the common herd 'the People' that will have brought it. Lastly, Dr. Crozier asks his opponents what they propose to do with the ineffectual and ever-expanding *tail* of society,—shoot them or emigrate them,—or what? If socialists propose to cut off 'the race of do-nothing capitalists', it is only fair that they should amputate society at the other extremity as well. Let the Fabians of the House of Commons announce their method of dealing with this tail to their constituents,—the very tail on whose votes they depend.

Part II of Sir Godfrey Lagden's 'View of South African Natives and their Problems' is a very attractive survey of the changes that have brought the South African natives from barbarism to comparative civilisation. The description of their tribal 'common law' reminds one repeatedly of early European—even English—customs, but the author wisely draws no comparisons.

The dawn of enlightenment came through external agencies. First, through the influence of magistrates and other officers, who held, as they will always hold, that it was their duty to guide as well as to govern. But more came through Christian missionaries. Personal influence was backed by training in industry and by the consequent opening up of the native mind to new worlds of ideas. There were established "remarkable institutions like Lovedale, in Cape Colony, where, amongst other things, industrial training in trades was given. . . Lovedale was not alone, but I mention it as a type of institution which has, perhaps, done more than anything else to develop industrial habits, and teach the natives callings useful to themselves as well as to the community at large."

In the region of politics, the 'Vicar of Bray,' writing on 'The New Liberal Policy,' shows hmself more optimistic regarding the future of Liberalism than did 'Calchas' last month. He thinks that the Peckham election contained a salutary lesson for the Government; and that Mr. Churchill's defeat at Manchester—at the time of writing a possibility; now a fact—might be a blessing in disguise. At the present juncture he believes "that the Liberals will best advance their own party interests and the good of the country by pushing forward well-matured moderate social reforms on which enlightened men of all parties are at least in principle agreed, and among these the Licensing Bill...holds a most important place." 'The Vicar' sees no reason why, with certain modifications, this Bill should not be successfully carried through both Houses; and his high opinion of the Irish Universities Bill gives him hope even for the English Education Bill.

Mr. Ramsay Macdonald's views on the Education Bill, as expressed in last issue, are combated this month by the Rev. Dr. Guinness Rogers and the Rev. W. G. Edwards Rees. The latter complains of the entire untrustworthiness of his data and regards the 'secular solution' as folly. Dr. Guinness Rogers explains and defends the ideal of simple Bible teaching, and hopes for an Educational Concordat.

There remains to be noticed the opening article in the *Review, viz.*, 'Presidential Possibilities,' by Mr. Sydney Brooks. After considering the probability, or rather lack of probability, of Mr. Roosevelt's re-nomination, he proceeds to discuss in turn the chances of Mr. Taft, the administration candidate favoured by Mr. Roosevelt himself; of Mr. Fairbanks, the present Vice-President; Mr. Cannon, the Speaker of the House of Representatives; Mr. Cortelyou, the Secretary of the Treasury—a possibility but no more; of Senator Knox, who is more radical than

Mr. Roosevelt—and also the "best-dressed man in Washington"; and of Governor Hughes of New York, and Mr. Bryan, the Democrats' nominee. Governor Hughes is regarded as the most formidable opponent of Mr. Taft, but the writer thinks that the latter will be elected, and that he will prove a worthy successor to President Roosevelt.

We can only mention an article on 'The Past Rugby Football Season,' which represents it as the most eventful one of recent years which has not had the additional attraction of a foreign visit; and another on 'The Colonial Marriages Act, 1906,' which points out various anomalies under the existing laws. Last but not least, there is a musical and prettily imaginative poem by Miss Harriet Monroe, called "The Dance of the Seasons."

COLLEGE NOTES.

When the College closed on the 14th May, the workmen immediately took possession of the College Hall. Advantage had been taken of the Easter holidays to get the iron columns that will carry the gallery into their places, and before this is in the hands of our readers all the girders will be fixed in position. As the wood-work has been in preparation for some months, the gallery ought to be finished without fail by the 1st July. The roof of the Hall is also being dealt with. The single tile never rendered it water-tight, nor did it afford sufficient protection against the sun. Accordingly, the tiles having been removed, corrugated iron has been put on and the tiles placed on the top of it. It is believed that, as the corrugations of the iron will permit of circulation of air under the tiles, the Hall will be some degrees cooler.

The work on the extension to the north appears to be proceeding somewhat slowly; but when the foundations, which are some nine feet in depth, are finished,—and they will be very shortly,—more rapid progress will be made, and there will be something more to look at above ground.

The Bursar complains that, as he was not shown a proof of the figures that appeared in last month's *Magazine*, they showed a perfectly obvious discrepancy. On page 616 the amount subscribed and collected by former and present students is said in one line to be Rs. 15,426, and a little lower down to be Rs. 15,440. The latter is the correct figure. Rs. 14 subscribed by two European friends had been *collected* by two former students. When the analysis of all the Indian subscriptions was made this was noticed, but it had been overlooked when the figure, Rs. 15,426, was arrived at. As all the figures in the analysis are correct, it is only necessary to change Rs. 15,426 into Rs. 15,440 in the second line above it.

The College authorities welcome this month the subscription of His Highness the Maharajah of Travancore to the new Buildings'

Fund as a mark of his personal recognition of the service that the College has rendered to the State which he rules over. A very large number of the public officers of Travancore are *alumni* of the College, and in more recent years the number of students in the College who return Travancore as their native place has been steadily on the increase. Considering the large proportion of the subjects of His Highness professing the Christian religion and the fact that in the State there is no First Grade College under Christian management, it would, we venture to think, have been not altogether unfitting or irregular that a grant should have been made from public funds to the College to which over a long period of years the Christian young men of Travancore have resorted. However that may be, we are glad that the Ruling Prince himself should show, in the way he has done, his appreciation of the work that the College has done, and continues to do.

The list of new subscriptions is a short one, which, perhaps, may be accounted for by the setting in of the holiday season :—

	Rs.
Amount already acknowledged	53,942
H. H. The Maharajah of Travancore	500
Mr. J. Alston (Kobe)	300
Mr. R. K. Srinivasa Jagannatha Rao	200
Rev. L. P. Larsen and Mr. K. C. Mammen, each Rs. 50	100
Messrs. Nalam Venkataratnam and P. Venugopal, each Rs. 15 ..	30
Messrs. T. Subbarayalaiya and T. K. T. Viraraghavachari (2nd subscription), each Rs. 10	20
Messrs. A. Annaswami, John M. Bhaktul, A. Jayaram Rao (1st subscription), P. P. John, T. K. Matthai, N. Nagan Pillai, Rev. P. B. Raghaviah, Messrs. S. V. Srinivasachari (2nd subscription), A. Vasudeva Rao (1st subscription), A. Venkatasubba Rao (1st subscription), each Rs. 5	50
Smaller sums	4
Students' Collecting Card : *Per* George John	15

The total of the subscriptions intimated up to the 31st May is thus, as above, Rs. 55,161. Of this amount, former and present students have subscribed and collected Rs. 15,809. The Bursar, while wishing all success to those who have Collecting Books or Cards, desires to remind them that, unless the Books and Cards reach him with the money collected by the 31st July, he will not be able to make acknowledgment in the August issue of the *Magazine*.

The College closed for the holidays on the 14th May : it re-opens on Wednesday, the 15th July. The School was inspected by Mr. H. S. Duncan, on the 7th and 8th May, and closed on the 16th May. It re-opens on Wednesday, the 1st July.

Mr. Pittendrigh has gone home on six months' furlough in continuation of the vacation. Mr. Corley sailed from Bombay on the 9th May, requiring to proceed to England on urgent private affairs. All well, he will be back for the re-opening in July, as will also Mr. Macphail.

The latest news of Dr. Miller will give pleasure to his many friends. He recovered his strength so far after a severe attack of influenza that he was able at the end of April to travel from Bridge of Allan to London again to consult the eye-specialist. It was found that it was possible to perform an operation on one of the eyes which it was hoped would secure for Dr. Miller more vision, even should it not restore to him the power of reading. The operation, accordingly, took place in the first week in May, and a week or ten days thereafter, the date of the latest news received, it was possible to say that the power to see had certainly been increased and had been, perhaps, doubled, but it was still too early to speak with confidence as to the restoration of the power to read. In letters dictated by Dr. Miller he constantly expresses his great regret at being unable to acknowledge directly the letters he receives from correspondents.

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